

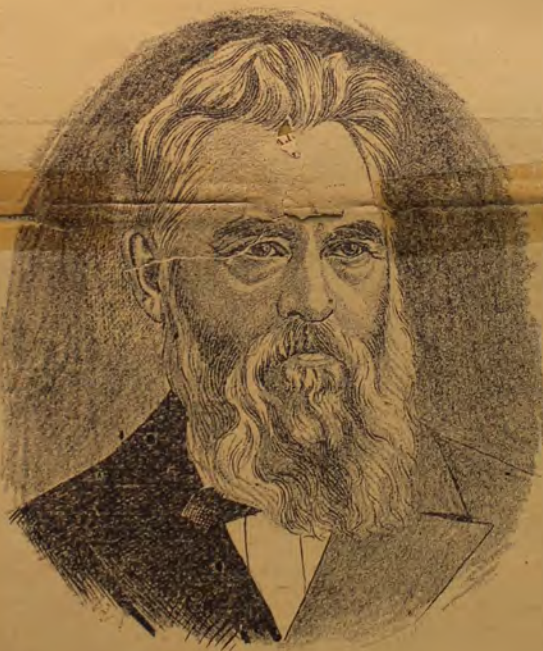
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THOMAS J. SKIDMORE.

An Exponent of the
Philosophy of Life.

HARPER, ILLS. SYN. COLSON

COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 2.

HINDUISM.

Hinduism or Brahmanism is undoubtedly the oldest of all the great religious systems. For, although we cannot trace the history of the Aryans, who, in a remote period, entered India from the northwest and gradually conquered the dark races inhabiting it, with the chronological accuracy with which we can start from Sargon I. in Babylonia, 4000 B. C., and come down to modern historic times, yet, from the general trend of linguistic and religious development, we are safe in concluding that the early development of the Aryans was contemporaneous with that of the Semites, and, we might add, with that of the Egyptians. The fertile valleys of the Nile, the Ganges and the Euphrates, were the centers of the three first great civilizations, which were connected commercially by the Phoenicians, the earliest and greatest trading people of which we have any history.

Hinduism may be divided into three great periods, the Primitive, the Mediaeval and the Modern. The Primitive is the one covered by the Vedas, the original sacred books of the Hindus. There are four of these books. The first, or Big Veda, is the oldest and most important. The word veda means knowledge or science. They are considered the depositories of the most important of all knowledge—that of the gods and their worship. The composition of the Big Veda antedates the entrance of the Aryans into the central parts of India. The dialect of the Vedas is older than the Sanskrit, the classic language of later Hinduism. The Hindus were pre-eminently religious. The burden of the Vedas is religion. W. D. Whitney, professor of Sanskrit in Yale college, says of it: " * * * and in its character of such a religion it is the purest of those of which record has come down to us from antiquity, the least mixed with elements of reflection, of abstraction, of systemizing. It bears to the early religions of the other members of the Indo-European family such a relation as the Vedic dialect to their languages, being the most original, the least distorted, and the purest of them all; the one in which may be traced out the most of the features of that creed which we may suppose to have been common to the whole family at the time of their dispersion; the one, too, which, for its simplicity and transparency, is best calculated to illustrate the use and growth of such a religion in general."

The religion of the Vedas (the primitive form) was a pure nature worship. Though there were several gods there was nothing of the multitude invented in later times. The principal gods were Agni, the god of fire; Dayu, god of the atmosphere; Indra, god of the clear blue sky; Vishnu was the sun in his three stations, rise, zenith and setting, while Varuna was the all-accomplishing heaven. Brahma was unknown to the authors of the Vedas. So far as I can ascertain there were no bloody sacrifices offered to these gods. Nor is there any hint of the doctrine of transmigration or reincarnation in the Vedas. That was a later invention. Professor Whitney states the teachings of the Vedas in reference

to the future in these words: "Yet death, to them, was surrounded with no terrors. They regarded it as only an entrance upon a new life of happiness in the world of the departed, somewhere beyond the grave, in the region where the gods dwelt, the children of men were assembled anew under the scepter of him who was the first progenitor of their race, the divine Yama. No idea of retribution was connected with that of the existence after death. It was only the prolongation of the old life under changed conditions."

They had an approximate ancestor worship; that is, they had regular ancestral feasts when their progenitors were supposed to be present and share in the offerings and listen to the requests made of them. These were their spiritual seances. When they had provided the feast and placed the matting for seats, they invoked them with these words:

"Hither with aid, ye matting seated fathers, these offerings we have set for you; enjoy them."

"We pray you graciously grant us riches; bestow upon us wealth with numerous offspring."

Such language conveys very different ideas than the modern doctrine of reincarnation, and what is very significant, the modern Hindus observe these feasts and the corresponding funeral rites, notwithstanding the prevalence of the doctrine of transmigration. It shows how rites and ceremonies will cling to people long after they have lost faith in the teachings which those rites were instituted to explain. And in some instances, they are entirely perverted, as in the case of our Christmas, which is celebrated as the birthday of Jesus Christ, when it is really the great festival of the worship of the sun. So also our weekly Sunday is the sacred day of the sun god, instead of the Sabbath of Judaism.

Another characteristic of primitive Hinduism is the entire absence of a priestly class. The Brahmins are a product of a later age than the Vedas. They belong to the mediaeval or middle period. The rise of the Brahmin caste or priesthood, with the other castes, was no doubt the result of the gradual subjugation of the native population and the permanent settlement of the Aryans in cities, the formation of kingly governments and the increase of wealth. This gave leisure for studying and reasoning, and developed the wonderful literature embodied in the Sanskrit language.

This brings us to the middle period in the development of Hinduism, and as in many other religions, we find a vast departure from the primitive faith of the Vedas. To be sure, they were held in higher and still higher repute till they became like the ancient Jewish and Christian traditions—the very word of God—the most holy of all human professions. But their meaning has been overlooked, changed and distorted in many instances by their priestly expounders. The cultured Brahmins of this period, like Milton's devils, "reasoned high of faith, free will, etc., in wandering mazes lost." All the logical subtleties of the schoolmen are equaled by these thinkers of the Orient. While they left the nature gods to the multitudes, and even in-

vented more, rearing temples, multiplying ceremonies and making themselves the masters and only officiators at all religious ceremonies, they themselves substantially rejected all the gods and evolved the most magnificent philosophy which had ever existed in human conception; and in essence it will never be excelled. Abandoning the primitive nature gods they announced one Supreme Being or substance, from which all else, gods, men and worlds, emanated. This supreme entity they termed Brahma. In name he was a god, in reality Brahma was the universe—the all. All other gods were illusions—phenomena of Brahma. He had no temple or forms of worship like the other gods.

Duration was divided into two great periods—the day and night of Brahma. These periods were of enormous length—millions of years. The day of Brahma is the time when gods, worlds and men emanate or are evolved from him. The night is when all these are reabsorbed and there is nothing but Brahm, all individualization ceases and Brahm is all and at rest. This is the period of quiescence when Brahma may be said to take a rest. But the time of awakening will come when the sleeping germs of being will again be quickened, and other universes, worlds and beings will be evolved from the awakened Brahm.

No one can fail to see that these great thinkers had reached profound conclusions respecting the great law of periodicity in nature, and that the law of evolution was as clear a philosophical truth to them as it was a scientific one to Darwin, Wallace and Spencer. But their logic carried them to still other conclusions. Evolution must have a beginning. The homogeneous of Spencer was to them Brahm—the "all in all." Evolution begins—it is the organizing, the manifesting process of the wholeness. Organization is finite. It will ultimately reach its perfect expression. It will become ripe. Involution will follow. All has emanated from Brahm. It will return to him. The atman—the soul, when through numerous reincarnations it has completed the circuit of complete expression, will be reabsorbed in its primal source. It is not annihilation—it is rest. No germ of being ever dies. It sleeps in quiescence during the night of Brahm. It is a long sleep—millions of years, if not ages. But, what is that in an eternity of duration? The soul, the atman, can proudly proclaim, I am Brahm; I am eternal. As a germ of life I am unbeginning and unending. The lapses of consciousness in the night of Brahm are like those of the earthly night—nothing—because they are not sensed. When merged in Brahm, the finite has expanded to the infinite. The finite consciousness has ceased, because organization has ceased. There is no "not me," nothing for comparison; hence, the sensation of something which is "not me" is impossible. It is rest, not extinction. And may we not conclude that there is a higher, a diviner consciousness than the mere consciousness of self, which characterizes our earthly existence. May we not find more than hints of it in the experiences of Plotinus and Jamblicus and some others? Does not the phrase, "lost and swallowed up in God," used by some Christians, point to it? When Paul speaks of God being or becoming "all in all," is he not declaring the same doctrine as well as when he proclaimed a "rest" for the children of God?

How vast the compass—how penetrating the power of thought of those thinkers of the middle age of Hinduism? We have placed the great fact of evolution in a more scientific form than it was possible for them, but it may be doubted whether we have grasped as fully as they did all the tre-

mendous inferences of that doctrine. They are too large for us to handle and we avoid them.

But the passage from the simple nature worship of the Veda to the idealistic pantheism, of which I have written, could not be taken at a single step any more than the primitive rites of their early history could be transmuted into the complex and imposing temple ceremonies of the later times. Ages must have elapsed during which those changes were being made. The polytheism of the nature worship must have given place to a monothestic conception before the grand pantheistic conception could be evolved. That was a fact, and no people have given a more magnificent definition of the monothestic idea than the Hindu Manon, the Hindu lawgiver, thus defines God: "Him who exists by himself, whom the spirit alone can perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all being and whom none can comprehend."

The Maha-Barata gives the following definition: "God is one, immutable, without form or parts, infinite, omnipresent and omnipotent. He made the heavens and the worlds spring forth from infinite void, and launched them into boundless space. He is the divine Mover, the great originating essence, the efficient and material cause of all."

Do any of our definitions excel these? However, after ages of thought the pantheistic idea became the controlling one in Hindu philosophic thought, and voiced itself as follows: "The Ganges that flows—it is God; the ocean that roars—it is God; the cloud that thunders, the lightning that flashes—it is Him. As from all eternity the universe existed in the spirit of Brahm, so today is all that exists in his image."

When the period of a creating Deity had been reached, then came the incarnation of essentially the same monism which we find in other religions. It is difficult to say sometimes which was invented and which was the borrowed. But I think the Hindu myths surpass in beauty those of other religions. Take, for instance, the myth of creation. As the night of Brahma approached its end, he proceeded to create the angels, which is thus described: "And having said, I will create the heavens people themselves with inferior spirits, who shall obey me, testify to my glory, the angels spring forth from his thought, and haste to arrange themselves around his throne."

Since the publication of Hindu writings we find some of the Christian writers speaking of creation as the "thought of God." But they borrowed from three thousand year old literature of India, which has said "the angels sprung forth from his thought." The same trouble occurred among the angels of Brahma as in those of Jehovah; part of them rebelled, and were driven out of heaven, only hell was left to them. But just as in the case of Satan and his angels, so the chasms contrive to be around and annoy and tempt men. Buddha was set with the prince of the Rakchas, the same as was Jesus. Zoroaster had his temptation. This story of revolting angels is common to many nations. The Greek fabled it as a war of the Titans against Jupiter. Instead of being thrown into hell their place was in the mountains of Vesuvius, and when they moved the mountains vomit forth fire and smoke. The Persians had Ahriman instead of Satan as the one who warred against Ormuzd, the good. It was the only solution which a primitive mind could suggest as a explanation of the problem of evil.

After the creation or production of the angels, the earth with all

Senora Blanca de Ovies.

THE HAND OF THE BIBLE.

The "fire of the world" burns forever. Lillian Russell will not allow any one to read her left hand, on account of its destiny. The right hand

Yet many would-be intelligent men scoff at the data on these subjects. Conceit is the bar to intelligent com-

To wives and mothers we would say, you hold the most sacred position of earthlife, for upon you depend great

REMEMBER

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wealth of trees, flowers and streams was created fit for the habitation of man.

But I am admonished that this article is of sufficient length, and will defer to another the Hindu story of man.

WHAT WILL POSTERITY THINK OF US.

A. G. Marshall.

That is not a very hard question. Every century has a very poor opinion of the centuries that preceded it. What do we think of the centuries that choked off Harvey, burned Bruno and Servetus, tempted Galileo, hung Quakers and burned witches?

Has the nineteenth century done any better? Have we not the same false opinions which misguided them? Have we not tried to choke off Gall, Spurzheim, Buchanan, Hahnemann, Beach and Preisnitz, who have done a thousand times more for mankind than Harvey.

We have not been able to burn anybody but an occasional witch. But have we not fought against all manner of progress—against Darwin and geology, against Unitarianism, which was the first gleam of common sense in theology—against the freedom of the people from the hierarchy of a state church with its palaces of luxury and its greedy tithe tax collectors, fraudulently professing to imitate the humble carpenter of Galilee? Have we not harried and vexed and taxed, insulted and imprisoned the benevolent and humble souls who have tried to imitate him in reality and performed cases as remarkable as his according to his prediction? Have we not insulted the very messengers of heaven, who have tried to reveal its wonders and truths more fully than they were revealed by the Apostles?

Have we not tried to enslave mankind forever by the dogmas born of ignorance and fossilized in theological and medical colleges, driving the sensitive to insanity in ignorant revivals and roaring about hell and the devil; and have we not accelerated the march of epidemics by bleeding patients half to death, which the whole medical world now acknowledges to have been a murderous business and still claims the same infallibility for the old sinners who have just sheathed their lancets and are now carrying on a campaign of cruelty against the whole animal kingdom in blind, blundering, senseless, agonizing vivisection, which succeeds only in soul-hardening their students for bloody surgery where the knife was not needed, as in the outrages now practiced on women, which the law has not yet arrested, by the diplomatized criminals in causeless ovariectomy and felonious abortion.

Have not our corrupt legislators turned loose upon our country a horde of financial wolves to prey upon the credulous, the poor and the ignorant by bank frauds, which, in a single year, have robbed the confiding of \$25,000,000, without a single lynching, though they have driven great numbers into poverty, despair and suicide, and have sometimes found not justice but presidential pardons, although in China there would have been a lively chopping of heads of the guilty.

And have we not under the rule of Wall street shysters allowed the fierce butchers of the robber nation, Spain, to torture and slaughter 200,000 innocent victims of all ages and sexes, almost under our eyes, in the island of Cuba, until the daring criminals destroyed our own battleship and all its sailors? How patiently we bore three hundred thousand murders while we were helping the butchers by refusing to allow the champions of liberty the right of purchasing arms, which would have insured their triumph. Verily are

we not degenerate sons of revolutionary sires!

What posterity will think of us can be ascertained with very little difficulty by asking the opinions of the wise and just in heaven who see with clearer eyes at present.

See what they have said at the 84th anniversary of the American philosopher, Buchanan, and will continue to say whenever they are appealed to. They recognize him as the foremost teacher of this century, as Pierpont, Denton and Owen have long recognized him, and as he has been recognized by the most enlightened, who have observed his labors during a half century.

Has the nineteenth century given him due heed? Have not the colleges, churches and leaders of public opinion treated him with the same intolerance they have shown Spiritualism, which is a demonstrated science and religion, of which Dr. Buchanan has been the leading champion before the Hydesville phenomena—the only medical and scientific leader who stood forth bravely and vindicated its claims by his wonderful discoveries in the brain.

The twentieth century will honor him for these achievements, for which the nineteenth century hates him, and for which millions controlled by the Jesuit church would be pleased to hear of his death and still better pleased to hear of his burning alive, for he has intellectually demolished the bastille of the ages, from which the groans of myriads have ascended to heaven.

He has proved, and no one who reads his last great work, the second volume of Primitive Christianity, will dare to contest his demonstration, that the church which in the second century adopted the sign-board name of Christianity, was nothing more than the old Paganism of Asia, Africa and Europe, corrupted and debased at Rome by introducing a hell and a hell-god and defying the gentle carpenter of Galilee, but debasing his character by infamous forgeries and falsified history.

In proving this historically, Dr. Buchanan has settled the question forever by showing that the fathers of the church for the first four centuries acknowledged its Pagan character, and presenting it merely as an improvement on the old Pagan churches which had ruled the world thousands of years before the birth of Jesus.

But the Protestant church is essentially the same—based on the same old Bible, crammed with forgeries and fabricated traditions, and bitterly hostile to the pure, democratic religion of Jesus—inheriting from its Roman origin a jealousy of science and a determination to hold the world in the ignorance of antiquity as "the word of God," and the doctrines of despotism contained in the forged epistles of Paul, which, though slightly modified in this country by our revolution, prevail everywhere else.

Against this powerful and wealthy combination, counting by hundreds of thousands its hired and well-salaried champions, fortified in their position by the habits and customs of ages, stronger and higher than walls of stone and earth were ever built, Dr. Buchanan stands alone and invites destruction on himself.

It is not like a petty struggle of David and Goliath, but a bottled ten thousand years of ignorant antiquity against many thousands of coming ages represented by the worthiest champion of all progress, who has revealed the mysteries of the brain and soul and is soon to present all in the New World of Science, in which the twentieth century will find itself at home with all the darkness of the past dispelled.

The angel world knows this and often has approved it. What then will the twentieth century philosophers

think of the nineteenth century, which is just opening its drowsy eyes to spiritual science and cannot even imagine that all its senseless superstitions, born when stony idols were worshipped, have been by one vast stroke of genius overturned and doomed to oblivion—which its priests, even those who daily alternately with Bibliolatry and Spiritualism in the uncertain "good Lord, good devil" fashion, continue to quote their oft-repeated Bible as a work of history worthy of being listened to by intelligent men.

Verily they will say with Puck, "What fools these mortals have been." Should not man be ashamed of his ancestors—not in the hairy gorilla, but the sceptred king, the bloody soldier and the tonsured priest and their tolling, ignorant slaves in poverty.

The writer has taken up this subject before in the Progressive Thinker, appealing in a modest way to those who linger in the darkness of the past; but frequently a bolder presentation of the truth is needed to stir the sleeping and let them know the world will soon leave them on the border of oblivion.

The writer is a freethinker—a teacher of the science and art of beauty, and its best expression by the brush or otherwise, seeking all the grand beauties of nature that charm the eye and lead the mind to higher thoughts, but there is none more ennobling than the trust of unfettered genius flashing out in midnight darkness—and driving into eternal oblivion the ogres and chimeras of the long night of ages, never to return.

A. G. MARSHALL.

Brooklyn, N. Y., Feb. 20, 1899.

EQUILIBRIUM AND EQUITY.

By Z. C. Ferris.

The land, nature's great storehouse, from which all material things are drawn, is the source of all those things to which practical economy is applied. Economy, or economics, is the equalization of material substance and substantial values. Its law is the law of equal compensation. As regards the land itself, the economic law is quite generally understood. Hardly a tiller of the soil but comprehends that if crops be continually harvested from a field and nothing returned to it by way of fertilizer, the original fund of fertility will become exhausted, and, in the long run, no more can be taken from the land than is, in one way and another, returned to it. But that this same principle applies with equal force to all material things, and to all matters in which material of any kind enters as a factor, is not so well understood.

That equal compensation is the universal and immutable law of economics is not even suspected by the majority, even among those of high intelligence and culture. In fact, the general impression, due to false education (itself due to wrong social organization), is that the art and science of economy is the art and science of receiving in excess of giving. The theory of competition, however, so far as it has a rational theory, is that the overreaching of one in his own particular line will be offset by the overreaching of the other in his particular line, and so on round, until equity results from inequity, harmony from discord and peace from strife. But the assumption underlying this theory is that each is equally equipped and well situated for overreaching, and equally inclined to do so; a condition which its advocates are continually denying the existence of, imagining that the fact of individual inequality being well established is full justification of social arrangements that promote the overreaching of those well situated for it, and so inclined.

That conceptions so at variance with the economy of nature should lead to false and unsatisfactory conditions is a foregone conclusion; and that the false conditions and methods, if not corrected, will eventuate disastrously, is also inevitable. For nature's economy is automatically arranged, under the law of necessity, and must eventually find the level of equilibrium and stability, all man's efforts to the contrary notwithstanding. We may dam up the course of the stream to a limited height, but only on condition that the overflow be allowed to go upon its way. If our greed of power is insatiate, and we strive to obstruct the course of nature perpetually, she turns the work of our own hands against us, and we are overwhelmed by the force accumulated by our own enterprise.

Let us note how the vain imaginings of man's false economy are held in check by nature's immutable law, against the dead, immovable wall of which they beat in vain. The fond delusion of capitalism is that profits may be piled up indefinitely. Let us observe what is happening.

The great fact of modern civilization is co-operation, alias division of labor. The fact is we do co-operate in the creation of the world's wealth. The man who swings an ax to improve his homestead adds dollars and cents to the value of all property within fifty miles. The man who erects a substantial edifice upon his town lot adds dollars and cents to the value of every lot in the town, and to all property in the vicinity. By division of labor and improved processes a superior class of gunbarrels are produced in Belgium; the locks and fixtures are made in England and the stocks are turned in West Virginia. The parts are assembled and put together in Chicago. Thus by the universal co-operation is a fowling piece produced for a man, say, in British Columbia.

Each who works in-unison, each eating D
ers to produce some article for the
market, or to upbuild the permanent
wealth, or to carry the necessary serv-
icement, contributes so much to soci-
ety; and the tally checks called money
that he receives in return are supposed
to equitably measure to him the
amount contributed to, and due from,
society, to be drawn again in his due
proportion of commodities, service and
use of the permanent betterments, at
his option. The total service rendered
may be classed as production, and the
total of service received may be class-
ed as consumption, since it all stands
in the same relation to the general
law of supply and need. Now, in na-
ture's economy, equal service must
offset equal service; otherwise there
will accrue on the one hand a claim
for service above the possibility to
consume, and on the other, a need of
service with no power to claim and
appropriate; there will be created a
debt that nature's economy knows not
of and finds no means of paying. For,
in actual fact, service can only be paid
in service, and all overreaching be-
yond a certain limit but piles up an
unpayable debt.

One has but to look about him to see how the general wage fund distributed among the people practically fixes the limit of possible consumption, how the market is at the mercy of the curtailed consumption, how production is limited absolutely to the amount consumed, and how the powers of production, thus balked in their operation, react again to cut down the measure of consumption; and if there is any logic in his makeup he must see that the supreme law of equipoise, which upholds the universe and rules all nature's economy, demands that there be an equation between production and consumption—between work and pay.

Z. C. FERRIS.

HOAR AGAINST GRABBING DISTANT ISLANDS.

That was a strong speech which Senator Hoar made in the senate recently against the constitutional and moral right of the United States to annex the Philippines and to compel the inhabitants to recognize American sovereignty in those distant islands. The venerable and scholarly statesman maintained that our constitution makes no provision for ruling over populations that are subjects and vassals, and that the scheme of the imperialists utterly disregards the fundamental principles of our republic that all just governments derive their authority from the consent of the governed.

He further called attention to the fact that our acquisition of territory in the orient logically destroys our right to maintain the Monroe doctrine. If we have a right to seize islands in Asia, European nations have a right to seize territory whenever they have the power, in the western hemisphere. The moment that we claim the right to make conquests beyond this continent, we can not deny the right of the military powers of the old world to make conquests in Mexico or in Central or South America.

It is doubtful whether Senator Hoar's speech will change the purpose of the expansionists. They are carried away by a craze which has its basis in selfishness, greed and militarism; in the desire for gain and domination. The craze is encouraged by the trusts and syndicates that have schemes to introduce in those islands, by which they can, with the use of cheap labor and protected combinations, secure the wild of "prosperity" which is otherwise large profits to capital without a wretched living for the multitude from whose mental, mechanical and physical labor the profits are derived.

To people who are vain and superficial there seems to be something grand and picturesque in the possession of distant tropical islands, inhabited by subject Asiatic races, over whom will wave the Stars and Stripes.

With sectarians who have no appreciation of evolution and adaptation in religion and who imagine that they can in a few years convert to their faith millions of Asiatics who are in the darkness of Paganism, or who know only the perverted forms of "the true religion," annexation is a matter of spiritual interest and importance.

With many the spirit of conquest and the thought of grabbing territory to enlarge the national domain, are natural manifestations of the predatory instinct, unmodified by conceptions of justice and human brotherhood.

All the worst traits of human nature are enlisted on the side of territorial expansion.

The opponents of imperialism can only appeal to the fairness, the justice and the humanity of the American people. The utilitarian arguments against the policy of conquest and of colonization are strong, but they do not readily appeal to minds that are dominated by passion, prejudice and vain-glorious ideas of national greatness, founded on the lust of power and desire for display.

B. F. UNDERWOOD.

This is the way in which the Centralia (Kan.) Journal editor answers a question propounded by a stock raiser: "A rural subscriber asks: 'Do hogs pay?' We know that a good many don't. They take the paper several years and have the postmaster send it back, marked 'refused.' Such a breed is usually two-legged and unprofitable."

CORROBORATION.

To the Editor: I notice an article in the Light of Truth of Feb. 25th, by Moses Hull, where the apostles were cast into prison for practicing spirit healing, etc. (See Acts 5:18-19.) "But the angel of the Lord by night opened the prison doors and brought them forth."

This is in exact accord with an occurrence at Auburn, N. Y., between 30 and 40 years since. The Davenport brothers, the most noted mediums of that day for (physical) spirit manifestations, were making a tour through the United States. They were arrested and thrown into prison, with their agent, a Mr. Fay, for giving an "exhibition" without a government license. During the first night of their imprisonment their spirit controls unlocked the jail doors; told the agent to go out, but told the boys to remain in jail until the agent could go out, pay the government license and procure the release of the mediums. Of course the agent was not prosecuted (only persecuted) for "breaking out of jail," and the poor, ignorant jailor had to bear the brunt of the whole business, and dared not even protest his innocence of the transaction. It was well understood that these little boys could not have got out of prison without some outside assistance, and they had it in abundance. The woods were full of unseen accomplices. It would have been fruitless for the turnkey to have protested publicly his innocence in the matter, for few would have believed him. So he was compelled to remain silent, under the stigma of having connived at a jail delivery, in order to bolster up a

"False Philosophy
And False Theology combined—
Philosophy that knew not what it did,
Theology that did not what it knew."

Well, the license was paid and the "manifestations" continued. I never heard of the jailor losing his job. He was allowed to hold on to it as his reward for suppressing the truth, the whole truth, and nothing but the truth."

C. H. MATHEWS.

New Philadelphia, O., Feb. 26, 1899.

P. S.—See History of the Davenport brothers.

MARCH LADIES' HOME JOURNAL.

The March Ladies' Home Journal has a noteworthy feature in the page showing "Pope Leo XIII as He Lives in the Vatican." The pictures were made by the only photographer who has been admitted to the Vatican for a number of years, consequently they offer the first close view the public has had in a long time of the pope and his surroundings. An article that will be widely read figures out "The American Girl's Chances of Marriage," and another, "Social Life in America's French City," gives a really charming glimpse into the exclusive Creole circles of New Orleans. "The Most Wonderful Musical Festival in America" recalls the great Peace Jubilee held at Boston in 1872, with its seventeen hundred instrumentalists and chorus of seventeen thousand. "Churches Decorated for Weddings," "The Prettiest Country Homes in America," "Flowers and Flower Beds," and "Fifteen Good Mantels and Fireplaces," are shown from the photographs submitted in the contest for Journal prizes. "In Nature's Garden" pictures and describes our wild flowers so their identification will be easy. The article is by Nellie Blanchard and is the first of a series.

On his editorial page Edward Bok pays deserved tribute to his late associate editor, Isabel A. Mallon, who also wrote for the Journal under the pseudonym of "Ruth Ashmore." As a matter of course, considerable space is

CHOICE LITERATURE.

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SPIRITS ARE NEAR, SAYS DR. ABBOTT.

Plymouth Church's Pastor Declares That the Dead Are Not Far Away and Commune With the Living.

He Rejects Table Tippings, Rappings and all Physical Manifestations Attributed to Spirits.

Rev. Dr. R. Heber Newton, However, Declares That Material Spiritualism Should Not be Treated With Contempt, but Should Be Carefully Investigated

WHERE THE CATHOLIC CHURCH STANDS ON SPIRITUALISM.

Dr. Lyman Abbott made a profound impression upon those who were present at the prayer meeting in Plymouth church recently by his views relative to possible communion with the spirits of those who have died. It was his last prayer meeting in the church, and consequently there were few of the members absent.

He spoke of the Last Supper and of Christ's great desire to be with the twelve apostles at that time.

"He wanted a last quiet conference with His personal friends," said Dr. Abbott. "He wanted to give his last utterances not to the world, but to His friends."

Referring to the fourteenth, fifteenth and sixteenth chapters of St. John he pointed out that they contained practically no reference to the past, no appeal to emotionalism, no reference to the impending tragedy of the cross.

"He wanted a last quiet conference with His personal friends," said Dr. Abbott. "He wanted to give his last utterances not to the world, but to His friends."

SPRIT TRANSCENDS THE BODY

"We are beginning to get some little hint in modern studies that the spirit transcends the body—that it runs beyond this present life, and rises above the horizon of its corporeal limits. How far we can trust psychic science I do not know—certainly enough to know that the spirit of man exercises an influence beyond the reach of his hand or the sound of his voice even while on earth.

"I do not know—who does?—what I can do outside the realms of corporeal presence. I know that I can pray for help, strength or guidance for another, and by some spiritual reality reach another with a wisdom better than my own. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but releases and makes efficacious.

"I derive my belief partly from the Bible, partly from the testimony of others and partly from my own experience.

THOSE WHO ARE DEAD NOT FAR AWAY.

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?

"The more this faith comes to me the less I believe in what men call spiritualism, the less satisfied am I with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her.

"I would not substitute for that table tipping or table rapping. Men may ask me if I am not afraid I aid Spiritualism, but I think it is just the other way. Those who are gone are ministering angels; for that very reason I decline to go back to the inadequate physical manifestations.

REAL PRESENCE OF CHRIST.

"All this may be the result of imagination. I am not certain. I do not know—but of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him.

"I may know Him; I may expect to see Him. How many times I have longed to clasp His hand, to look up in His face, to have Him sit down beside me! At other times I am glad He is not on earth, not to be seen or heard or handled.

"Where there is a community of spirits it transcends all community of words. There is no husband or wife, child or mother, who does not know the experience of being closer to a soul in silence than in talk."

DR. ABBOTT CRITICISED BY HIS BRETHREN.

These declarations of Dr. Abbott in favor of Spiritualism aroused a great deal of comment among clergymen in New York city. Many of them have known, in a personal way, for a long time, that Dr. Abbott entertained these views, but the fact that he chose his last prayer meeting as pastor of Plymouth Church as the occasion to declare them was exceedingly gratifying to clergymen who believe that the spirits of the dead have a means of communication with those they loved on earth.

"I do not believe," said Dr. Abbott in his address, "that the dead have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. But the more this faith comes to me, the less I am satisfied with what men call Spiritualism; the less I believe in rappings and physical demonstrations."

R. HEBER NEWTON GOES FURTHER.

The Rev. Dr. R. Heber Newton said: "I agree substantially with what Dr. Abbott has said, but I am glad that I can go beyond him in one respect. I have as poor an opinion as he has of the mass of Spiritualistic 'experiences' and seances. Nevertheless I do not share his contemptuous feeling toward the whole movement. It holds a residuum of fact that is well worth the attention of the scientific man and the philanthropist, and is highly important to religious faith.

"If we can get hold of facts concerning man's nature here which make existence after death a scientific demonstration, the value of such a demonstration is beyond words. That is the argument of Mr. Hudson's new book on a new argument for immortality. Respecting the Spiritualistic hypothesis, he believes that Spiritualism, in a charlatan manner, has taken hold of facts coming from man's psychic power, which make the belief in a continued existence after death no longer unreasonable. The whole result of the Psychical Research Society seems to be a demonstration of telepathy—that is, of the power of that communication apart from physical media. That involves a conception of man's nature that makes him superior to death, because he is superior to mere physical organization.

"More than that," continued Dr. Newton, "many careful philosophers and scientific investigators, after long study of the subject, have become convinced of eternity through the residuum of fact that lies beyond the frauds of Spiritualism. This is the case with Mr. Myers, in England, and Dr. Hodgson in this country, both of whom have plainly stated the conclusions to which they have been led.

"In my study a few days ago a leading college professor, who had fancied himself a materialist, announced to me a similar conclusion as the result of such study. My friend, Professor Newbold, of the University of Pennsylvania, has said through the Psychical Research Society: 'Scientific men can not say much longer that there is no future life. I have said it, but I shall say it no longer. I know now there is evidence of a future life, for I have seen it.'

"This," said Dr. Newton, in conclusion, "is a decidedly new position for the scientific man, and is very significant. If Spiritualism offers even a chance to demonstrate existence after death it deserves not contempt, but close scientific investigation."

SPIRITUALISM; NOT SPIRITUALIST.

"If I were to call myself a Spiritualist in the general acceptance of the term," said Dr. Minot J. Savage, of the Church of the Messiah, "I should be representing myself as what I am not. But I do believe in Spiritualism. I investigated the subject very thoroughly long before the existence of the Psychical Research Society, of which I was one of the founders.

"The result of my investigations leads me to the belief that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication I shall be glad to investigate it; but I have never heard of one.

"It is a great question in the Christian church today. I am preaching a series of sermons on the belief in immortality, from primitive times to the latest revelations of psychical research. My series was interrupted by illness, but I shall resume the sermons in the Church of the Messiah tomorrow."

A COMFORTING THOUGHT.

The Rev. Dr. De Costa said:

"The church has a complete system of Spiritualism, expressed in the lines: Angels and living saints and dead But one communion make; All join in Christ, their living head, And of His love partake.

"The article of the creed which holds 'the communion of saints' is one of the most comforting and beautiful thoughts that we could entertain. Death does not separate believers in Christ. The bond is not severed. We do not know how the communication is maintained, but we may believe that we have communion with the departed; that in going away they come near; that in birth is comprehension and in death expansion.

"The dead may prove as valuable to us as the living. It is unfortunate that the church does not make as much of this thought as it might; that important truths are sometimes allowed to fall into the hands of jugglers and necromancers, and that the subject of healing should be so far neglected as to give the anti-Christians who talk of Christian Science the chance to set up a sect.

"Through Christ, the departed may be to us the most powerful aids, and we should never think of friends as 'gone on before,' but rather as those who in a higher and holier sense than ever are ever at hand. Of course this

truth culminates in the Holy Communion, when Christ, in some way that I can not now define, is present on the altar, and when at the singing of the Trisagion angels and saints join with us in adoration."

HOW THE CATHOLICS STAND.

"The part of his remarks in which Dr. Abbott expresses the belief that there is in us a spirit, a soul, which 'death does not quench, but releases and makes efficacious,' is strictly in accord with Catholic faith regarding the spirituality and the immortality of the soul," said Father M. J. Lavelle of the Cathedral.

"When he enunciates the belief that those who have died 'have gone beyond our ken, but we are not beyond theirs,' he states what is to a considerable extent, of ready inference from the doctrine of immortality."

"Of course spirits—human souls—even released from the body, can not be omniscient, but I think it is quite ordinary Catholic belief and tradition—although I know no positive and authoritative declaration on the subject—that the spirits of the departed have a knowledge of much that happens to those whom they loved or were interested in on earth. In fact, our custom of asking the intercession of the saints might readily bear out this opinion."

SPIRIT LAND.

Where is the spirit land?
Is it in some realm afar
Beyond the boundary of the star?
Does Beauty dwell there
With a smile so rare
That it spreads about her a perfect day,
Of which earth gets but a glimmering made ray,
Shining adown some mystical stairs are as-
That leads to the wonderful spirit land in Chicago.
Some Elysian clime, operation is
In a land sublime, needed for a man,
Out of the bounds of Umbia.
Some far-away
Where the day overwhelms
In a glorious flood the shadows of
night;
Where thought ever dwells in a rich
delight;
Where the spirit wings free
In an airy sea
Of beauty-born bliss
Unknown in this,
Whose billows of splendor lap over the
soul
And over the face of Eternity roll;
In this mystical home
In the world to come,
Where, enraptured, immortal spirits
roam,
In this land sublime,
This Elysian clime
Out of the bounds of space and time?
—J. A. Edgerton.

DIVES AND LAZARUS.

(By J. Marion Gale.)

Dives—
Christmas bells are very dear—
Although they come but once a year;
Glad sounds of good cheer,
Throughout our Christian nation.

Over land and over sea,
Floats their sacred melody;
Let us join the symphony
In pious invocation.

Lazarus—
I heard the church bells loud and clear;
They jarred upon my pauper ear;
For want and woe still linger near
Their Godless intonation.

I heard no golden joybells gay—
But few, I think, hear them today—
The rich to cheer, the poor to slay
With their tintinnabulation.

I heard a funeral bell's low sob;
For one who lately lost his job—
Just one more less of the hungry mob
Of our glorious Christian nation!

But this I hear: a silver bell;
Within the heart of time's deep swell;
Which bids me hope; for all is well
With Nature's revelation.

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

THE NEW METHODS IN EDUCATION.

A notable convention of national educators was held in this city two weeks ago, and some of the indications of progressive methods in education were made manifest. The liberality of views with regard to studies in High schools was especially marked. The old idea of iron-clad routine and gorging of the pupils is rapidly losing ground, while the rational view which fits the pupil for his or her life work along lines of inherent choice and adaptability is obtaining a strong foothold in the new methods. This liberal view means not only the introduction of new courses, but the enlargement of the elective privilege among pupils themselves.

The theory is that if a pupil is afforded an opportunity to gratify his inclination in any particular branch he is in a fair way to succeed, whereas the arbitrary rules which compel him to compete for success when he has no interest in his studies results in failure. It is not fair to the pupil on another score, which is that the study he is unfitted for is just what his fellow student likes, the consequence being that he is outstripped and oft-times humiliated.

Sufficient stress was not laid, we think, on the cruel system of competitive examinations, whereby these handicapped pupils are set back and discouraged. Excelsior is a good motto, but other things must of right be considered with it. Further experience will show that the new methods, other than natural and ought to be without. Technical courses such as training, cooking, sewing, mental, mechanical drawing, potting, etc., are all within the purview of the new coming education. A few select pupils have demonstrated the usefulness and desirability of this idea of drawing out of the pupil that which is in him in lieu of stuffing him with syntax, diatribes, parrot phrases and soliloquies which he does not want and can not appreciate. Natural inclination should be the basis of juvenile education.

NORTH DAKOTA TO THE FRONT.

The senate of North Dakota has passed what is known as the Creel bill. It provides for a physical examination of all applicants for marriage licenses, who will not be permitted to marry unless they are free from certain diseases and ailments, including dipsomania, hereditary insanity and tuberculosis.

The senate of North Dakota will in time be emulated in respect of calling a halt on one of the most prolific causes of human suffering. North Dakota is the first of the states, so far as we know, to take some practical action looking to reform in the marriage system. It is a momentous subject. It strikes at the very root of disease, degeneracy and death. The Light of Truth has long been committed to the prohibition of marriage between persons of known predilection to the scourges of civilization, and only when some such law as the Creel bill shall have become enforced throughout the nation will the terrible consequences attending indiscriminate marriage be removed.

In a test case just closed the city of Chicago is made, by a decision of the state supreme court, liable for damages caused by the railroad riots of 1894. Damage suits involving something like \$3,000,000 are likely to follow, and if required to settle any such sum the city will be financially crippled for years to come. This shows how the railroads own Chicago.

The wise man is he who understands how little he really knows.

THOMAS J. SKIDMORE.

The subject of this sketch, whose portrait embellishes our front page, is a man of marked character and varied experiences. For many years of his younger life Mr. Skidmore was a contractor, and he built railroads and other public betterments. Since the inception of the Cassadaga lake campgrounds he has been an active promoter and benefactor of that enterprise, having built a beautiful home there in which he has dwelt for a number of years. From the rear windows of his Cassadaga home overlooking the lake can be seen a portion of the Skidmore farm, where rare stock, fruit, cereals and vegetables are grown. Mr. Skidmore has been the treasurer of the C. L. F. A. for years, and his grand work for that great gathering place is evident on every hand.

Mr. Skidmore is a man of great and good impulses, a man who has successfully grappled with things as he has found them. Endowed with a vigorous, healthy body and clear mind, he laid the foundation for a successful career in the business world and now enjoys the fruits of his labor. He is one amongst thousands who succeed. He is a big man, not alone in form and stature, but in mind, thought, project and expedience. Noble in all those qualities which make men here and there truly great. Tender and sensitive as a woman, his heart is the seat of his emotions, and no man save himself knows or ever can know the good he does. His familiar form is to be seen daily and hourly amongst the throngs who gather at fair Lily Dale, but he is a quiet man and his powers are with the moving forces of the camp rather than in the bustle and noise of the multitude. His home has been the scene of many rare events in the history of the camp, especially before his companion winged her flight to the inner life.

Thomas J. Skidmore is loved and honored by thousands.

AN OMINOUS FOREBODING.

The war on the Jews and Protestants in France, especially in Paris, under the term anti-Semetism, is assuming grave features, so much so that the London Spectator discusses the situation under the startling editorial line "Is There to Be a New Bartholomew?" It does not seem possible that in this era of the world's progress a reversion to the hatreds which made Europe a theatre of blood and rapine down to a century ago, can be brought about. The anti-semitic feud is one of the anomalies of French civilization, the fiery temper and changeable nature of the people only adding fuel to the crisis. We can not, however, look upon it with the forebodings of the Spectator. There is too much intelligence in the world ever to countenance again a repetition of the horrors of St. Bartholomew day.

Young woman, don't marry a man to reform him. If he won't reform before you marry him he will not do so afterward. Men are peculiar animals. Nothing appeals to a groveling man's vanity so much as his power over a weak woman who loves him. What is needed in young women is a culture of the love element. It can be trained just like any other propensity. But don't imagine that your "steady" who gets drunk and swaggers and talks politics, will assist you any in this culture.

If you would be a Christian, love more. If you would be a Spiritualist, love more. If you would be distinguished as anything above the swamp line of your time, love, and love more.

"AS IT IS TO BE."

In Philadelphia the project has been mooted to bring the retail trade of the city under one management. Instead of the great department stores being operated by individuals or firms it is proposed to form a trust which shall manage the trade as a whole with stores avallably located to meet the demands of the community. Doubtless the men at work bringing this about guffawed and called Edward Bellamy a visionary crank when he wrote "Looking Backward," yet here is the absorption he foresaw. The only variance with Bellamy's scheme is the title or authority under which the coming huge emporiums of trade and exchange shall act. He placed it in the people represented by stewards. Eye-openers of this kind are bringing small merchants, haberdashers, manufacturers and the like to a realizing sense of "where they are at," (which is another idiom peculiar to Philadelphia). The wage classes are too far engulfed in the foundations of Caesar's column to be of much service, and surely their interests are not called into account by this turn of the grist, but the man with a million who sees the man with five millions coming at him like a shark after a corpse, he is the fellow who is picking up his ears. It is no longer a case of big fish eating the little ones. It is more acute. It is the big fish swallowing themselves. Consolidation and combination have fully set in, the logical end of a warfare of competitive aggrandizement. Every Christ that ever scourged a money-monger is pointing a finger livid with light and life at the crucifixion of humanity and the crux which, until such prophets as Bellamy came upon the scene, have been the insolvable puzzles of time.

Let the gorgon devour itself. 'Tis a sight for the gods.

A quite temperate and just editorial article concerning Spiritualists and their ways, in the Chicago Chronicle of recent date, concludes as follows: "With Christians and atheists, materialists and believers in revelation meeting upon only one common ground—that of spirit return—and with each one having his ideas confirmed by his investigations, it is impossible that there should be any fraternity of feeling or any unity of purpose. Spiritualism is founded on the phenomena of the seance, and it is as impossible to base a religion upon that foundation as to establish a creed by the experiments of the chemical laboratory."

In one important sense it might be considered enough to have demonstrated the fact of spirit return, which Spiritualists certainly have done. That is of all things within the guage of mortal penetration and knowledge, the most tremendous in its consequences, for upon it rests the determination for all time of the fanfaronade called religion, with its maze of absurdities, contradictions and cruelty. Organization will come later on.

The Philippine policy of the United States is called "armed conciliation," a reminder of the Whitechapel butchers persuasive method mentioned in Hood's ode to Rae Wilson, when asked why he did not try "conciliation."

Stringing his nerves like flint,
The sturdy butcher seized upon the hint,
At least he seized upon the foremost
wether,
And hugged and lugged and tugged him
neck and crop
Just noliens volens through the open door,
If tails come off he didn't care a feather:
Then walking to the door and smiling grim
He rubbed his forehead and his sleeve together,
"There, I've conciliated him!"

Most parents leave their children orphans, but nothing else.

SHORT STORIES.

For we know not what we shall be.
If we have not charity (love) we have nothing.

W. T. Stead has started a new publication called "The War on War." Rather a queer name for a "peace crusade."

When throwing mud at a medium be sure you are out in the open where the return fire will not spoil your windows.

Our article on the Bliss fizzle last week should have borne the signature of "Emanuel," our Philadelphia correspondent. It was inadvertently omitted.

California has a brand new anti-cartoon law. This, in addition to the climate, ought to make that state an elysium for such sensitives as Mark Hanna, and Matt Quay.

"Now, Johnnie," said the teacher, "you must answer this question very carefully. Jerusalem a common or proper noun?" "Neither," replied Johnnie, "It's an ejaculation."

One of the six-day racing bicyclists at San Francisco is likely to die as the result of the race in that city last week. This is a clear case of homicide, with a host of accessories before the fact. They will escape justice, no doubt; but should they?

Prof. J. S. Loveland has again taken up his residence at Summerland, Cal., having removed there from Oakland. Our venerable friend and brother has quite recovered from his long illness and is vigorously at work trying to make men free and better.

In a paper in the New England Magazine Mr. Edwin D. Mead suggests that the housing of people of a city should be made the special province of a special municipal department with men at its head who have the largest knowledge of whatever is being done to improve the homes of the masses in the cities throughout the world. This step has already been taken in Paris.

The only real and abiding success is achieved through hard, persistent work. The sloth, however he may shine, owes his light to somebody else, and when he dies there is no gap, rather has he been a gap himself which has kept others from joining forces in the work of the world. But the young man who works and who is surrounded by inspiring influences is bound to leave his mark. When he dies there will be a gap not easy to fill.

Houses and tenements and one-roomed homes have been divided and subdivided in London till now it has come to pass that the very beds are let off at so much rent. It is becoming common for night workers, such as bakers and watchmen, to rent a bed to sleep in during the day from people already living in an overcrowded state who occupy the bed at night. And we turn up our noses when told that the Chinese live like rats.

Offenses against Kaiser Wilhelm's dignity in the one year 1898 were punished, taken all together, with 2,600 years of imprisonment, according to the Nurnberger Zeitung, a Social-Democratic newspaper. When this flamboyant martinet oozes out into the spirit life it will require a microscope of 5,000 diameter magnifying power to find his tiny soul. And yet he is not wholly to be blamed. He is a mere product, a fungus ooze. The craft, not the king, is to be despised and overthrown. Under a civilization King Billy would in all probability count something. As a king he is a mere hole in the atmosphere.

Every three months' trial subscriber gets a genuine horseshoe nail ring. Thousands of them worn.

Department of Astrology

Conducted for This Journal by Hazelrigg, the Astrologer.

At the time of the new moon on the 11th the royal sign Leo rises, with the lights conjoined in the house of death, applying to a square with Saturn.

This will create much illness, with heavy mortality. The theatrical world will suffer distress and bankruptcy, and a downward tendency will characterize the share markets. The arc of Sun square with Saturn is complete at 4 a. m. on the 13th, between the first and tenth mansions. This is not fortunate for the president. There will be grief in high government circles, with some opprobrium connected with congress. Jupiter in the 4th promises well for public buildings and landed interests. Legitimate commercial enterprises will prosper, and a general increase of expenditure will infuse new life into domestic trade relations, and interstate affairs will be on the whole satisfactory. Hymen will prove most diligent, particularly in aristocratic circles, and a notable marriage will take place, perhaps near the middle of the month. A foul murder, or a double crime of another nature, will mark this lunation.

Cancer is rising and Mars is in conjunction with the ascendant at Denver, while the Sun in the meridian is afflicted by Neptune from the twelfth house. Incendiarism and troublous commotions are in the western states, and many misdemeanors will be committed. Two or more lynchings will disgrace the fair name of Justice. Mining interests will suffer. Saturn afflicting the lights from the sixth house in that region does not augur well for health, indicative of colds, sciatica and chilblains.

The effects of the January solar eclipse in a degree will be felt this month, by reason of Mars retrograding to the opposition of the ecliptic conjunction, occasioning atmospheric disturbances in Alaska and the Klondike region, and scurvy and disease will afflict the inhabitants. The seal fisheries will not be so productive, and there will be severe storms off the coast of this and the Aleutian islands.

In the mining regions explosions and mishaps are to be feared, both of a terrestrial and a financial character. Fraudulent investment companies will seek to float spurious stock. We warn those in search of hasty fortunes to keep clear of the gold fields in the northwest.

This month is unfortunate for those born in '39, '41, '52, '62, '63, '64 and '70. Propitious for those born in '37, '38, '45, '47, '49, '65, '66, '73, '74, '76 and '78. Elevation and advancement may be expected by those whose birthdays fall near the close of February, June or October. The new moon forebodes ill health or bereavement during the ensuing year for those whose anniversary falls on the 11th. Much ailing and financial stringency for people born on the 13th. Uranus stationary will cause unexpected changes, domestic unpleasantness or business anxieties for those whose anniversary occurs between the 26th and 30th of February, May, August or November. Females born near the 1st of February, June or October will receive proposals and likely to marry in haste, if only to repent at leisure.

Emperor William will have bad transits in the early part of March, affecting unfavorably not only himself,

but the German exchequer will suffer in consequence.

On the day of President Faure's death Saturn crossed its radical place in the horoscope of the French republic. That figure is very much afflicted from a planetary standpoint, and graver troubles than any that government has yet undergone will be experienced when Saturn transits the radical moon on the cusp of its ascendant, at the same time squaring mercury at the close of 1900 and the early part of the ensuing year. Complications will also harass that government again in May and November of the present year.

March opens with clear weather. northerly winds will prevail this month, with storms about the 12th, followed by considerable snow and slush. Severe weather will be experienced off the coast of Newfoundland toward the middle of the month, causing shipwrecks and much destruction of property, while there will be a general tendency at that period to a lowered temperature throughout the country.

THE VERNAL EQUINOX.

At the time of the vernal equinox, or when the sun enters Aries, March 20, 1899, 3:06 p. m., Washington, the twenty-fourth degree of the royal sign Leo is on the ascendant, and Taurus, 17 degrees, is culminating. As a fixed sign is rising the figure bears chief rule for the whole year. Uranus being the only planet angular becomes the lord of the year, and being precipitant in character we may expect some very sudden or unlooked for incidents touching upon national affairs before the completion of the annual cycle. The position of the moon in conjunction with Mars and square with Mercury points to rashness and verbosity in congressional debate. In connection therewith Neptune on the cusp of the 11th, in opposition to Saturn, adds a subversive tendency to legislative methods, though modifying influences in the auxiliary quarterly figure will lessen this to a degree. Army measures will come up for consideration, and legislation will prove beneficial to the militant powers. Heavy appropriations in various directions will tax the national exchequer. The war board will incur some invidious comment relative to its procedure. The president is disposed to a wise conservatism, though none the less determined in the discharge of his official functions, and will grow in popularity. An unexpected dissolution of congress is probable.

The sun forms a trine with Uranus March 28th, bringing good news from abroad, and signal benefits will result therefrom. Building associations will gain from this aspect. An alliance with a foreign power will be suggested or formed toward the close of March. These conditions are augmented by the sun's conjunction with Mercury April 5, at which time there will be much activity in commerce, and the money market will be easier.

The sun to the square of moon April 7th shows probability of some disturbances in the halls of congress, and turbulence or anxiety on the part of the populace, occasioned by business stagnation, followed directly after the 10th—the date of the year's new moon—by the sun's square with the planet Mars. This will produce a foreign complication in addition to domestic embarrassments. Conflagrations may be expected at this period, and an impetus in crime. A shipping disaster is probable

at the same time. The government will make practical efforts to ameliorate the distressed conditions of the masses. The sun to a trine of Saturn about April 13 will assure new honors or benefits to the navy, an improvement in the public health and a more hopeful and buoyant spirit to the general classes.

The year promises prosperity to the railway and telegraph interests. Some favorable laws affecting the postal service will be enacted, only to suffer through revision. Accidents on long journeys will be frequent. There will be much activity in the literary and art world, but not a commensurate remuneration. Educational matters cannot be facilitated to any great degree with Mercury afflicted and Saturn in the 5th. The position of Mars indicates an exceeding prevalence of crime, burglaries and homicides being especially frequent. Many accidents to buildings and colliery explosions are spoken of. Mercury in Aries evilly configured with Mars and the Moon indicates much effusion of blood, and the people will be greatly subject to affections of the eyes. This will be a year of marriages, and not a few elopements will add interest to Cupid's pranks.

At Denver 29 degrees of Cancer will be rising, with Mercury culminating, and Mars and the Moon on the ascendant. The west will be confronted with the labor question in many of its aspects. Strikes are imminent near the 10th of April, and some conflict with the authorities may supervene. Mercury on the meridian indicates a zeal in official circles which is likely to overstep itself. There will be some popular legislation in the Mountain States, and agricultural interests will thrive.

The year 1899 tends to turbulency, and will bear witness to many new and novel conditions in the national economy.

At London the elevation of Mars foreshadows governmental perplexities, arising through colonial complications and general diplomatic entanglements. War is seemingly unavoidable, the initiatory moves toward which will occur before the close of April. This ingress is no less portentous to certain powers lying further east, and political convulsions may be expected ere many months.

THE LORD'S PRAYER.

Perhaps it may interest your correspondent to give the following versions received spiritually from two historical personages of the first century. The first was in April of last year, as follows, viz.: "Our Father, which art in divine spirit wisdom, all hallowed be Thy name, Thy kingdom has come, Thy will be done on earth as done in heaven." Give us each day the bread of knowledge—the knowledge of purity, love and truth. Forgive all who trespass against Thy laws, as we hope to be forgiven for breaking Thy laws. Keep our feet out of the paths of temptation, and if we stray into them, open our eyes quickly so that we can turn out of them again. Deliver from evil of low communion feeling assured that at the end of our material life, ours, Thine and ours will be the glory for ever and ever, amen."

The second was on February 10 last and was as follows, viz.: "I was just thinking of what is termed the Lord's prayer, and I have thought of it many times not as the Lord's prayer as it was originally given to the children of man. 'Our Father who art in heaven' is a fallacy; originally it was 'Our Father of Love, all hallowed be Thy name.' If it was 'Our Father who art in heaven,' we would do away with the Universal Father. God is everywhere;

God permeates and predominates all things universal, always was, always will be, never a beginning, never an ending. Always, so the Lord's prayer is: 'Our Father of Love, hallowed be Thy name, Thy kingdom has come, Thy will be done on earth as it is done in heaven.' If he did not permeate all existence, it could not be done on earth as it is in heaven. 'Give unto us the daily bread of life, forgive our trespasses, as we forgive those who trespass against us.' This is the love element that he wants imbued in His children. If you err, you are forgiven; if your brother errs, forgive him. He never said, 'lead us not into temptation,' for it would be a queer God to lead us into temptation; 'help us to shun temptation, deliver us from the evil of our ways, for to Thy love is all the honor, power and glory.' It is not a kingdom of power; it is a home of love, and where love is, power is and glory. It seems to me that if today the Lord's prayer was promulgated as the Lord, our Master, intended it should be, humanity would understand it better, for as given today from your churches and accepted by the millions of people as given in your creeds, it is only a farce to the poor humble mortals of your day. They are so many times refused their daily bread who have not the means to procure it, and if God is a God of love, which he is, He could not withhold His mercy from the hungry. The day is coming when it will be understood properly, when light will shine and illuminate the souls of mankind. God speed the day.

E. TUCKER.



WILLIAM BARRY.

Of Pensacola, Fla., is among the very few who have mediumistic powers in that section of the country. He is a clairvoyant clairaudient medium, healer and trance speaker.

Mr. George A. Letford, the Drummer Medium, writes thus of Mr. Barry:

"I am acquainted with Mr. Barry and find him an honest, true hearted and true blue Spiritualist.

"He deserves great credit on account of first having been raised a Catholic—and this city being a strong Catholic city—that after becoming a medium through investigation he had the strong will power to come right out of church and say to the world, 'I am a Spiritualist, and is always willing to show to the true investigators the truths of our great cause through his medial powers. I would like to have all Spiritualists who come to Pensacola meet this honest Irish Spiritualist, who has the nerve to fight priest, pope and church for our cause.'"

"There is but one true, real and right life for rational beings; only one life worth living in this world, or any other life, past, present or to come, and is neither more nor less than a good life; a life of good feelings, good thoughts, good words and good deeds."

YOUR SYMBOL.

(Lines to Lotta J. Darling.)

I think, as I write, of a rose,
All bright with the tints of the morn
Like the hue of the flush o'er the hills
When sunlight is kissing the dawn.

The petals are dewey and sweet,
As sweet as the love of a child,
And its heart is throbbing with beauty
From the fountain of life undefiled.

Oh, beautiful, beautiful rose!
An emblem most dainty are you
Of a soul encased in the mortal,
A heart that is earnest and true.

The earth name is Lotta, my friend,
Lotta Darling, the prophet and seer,
Whose soul is the temple of spirits—
Of guides from a beautiful sphere.

And so, as the petals unfold,
Kind friend, I would name them each
one

The leaves of your innermost spirit,
Warm flushed with the rays of God's
sun.

Your soul in the glow of Truth's morn
Unfolded in beauty today;
All fragrant with motives of kindness,
And soft with sympathy's ray.

The secrets of Nature are hid
In the heart of the beautiful rose;
The power and the glory of being—
Of life as it ebbs and it flows.

No gloss of the world's base deceit,
Its selfishness, error, and sin,
Dwell here in the symbol of beauty
Unsuited and perfect within.

So type it shall be of yourself,
Whose sight through the spirit is keen;
Whose messages flow as sweet fragrance
From the world that is mystic, unseen.

I'm told that this gift, from your birth
Has budded and blossomed apace;
Been cherished in true consecration,
Thus filling your life with its grace.

With touch of a nature divine,
And power that was sacred and sweet,
From Infinite forces of being,
Ever guarding and guiding your feet.

Oh, myrtle and beautiful rose,
Like roses sweet breath is your gift!
Unfolding a wisdom and guidance
Whose mission doth ever uplift.

Your life-work of blossoms is full;
Each deed is a petal most rare,
With the power of the Higher Spirit
Forever indwelling there.

Sweet rose, 'tis the summer you bring
To hearts that are hungry and sad,
With glad tidings from those gone
before—

Dear ones in the Summer-land glad.

A holy and beautiful work
Has fallen from birth upon you—
To link the two worlds with soul-petals,
In messages wondrous, yet true.

Revealing the glorious truth
Of spirit communion to man;
Proclaiming that soul is immortal,
Progression the Infinite plan.

You stand in the Temple of Life,
The lesson of ages to teach;
Its grandeur, its sweetness, its beauty,
The heritage holy, of each.

And there, where whispers of angels
Like heavenly harmonies fall,
You catch the exquisite echo
And give it most freely to all.

Sweet Gospel, whose creed lies within,
In kinship to all that's divine,
Oh, man, heed that instinct indwelling,
And thus make God's purposes thine!

No soul but hath instincts of truth—
Some sparks of the heavenly flame;
That sense is the Beauty Eternal,
The Presence no mortal can name.

It moveth both savage and saint,
Religions all sprang from its power,
And this greater, the gospel of Spirit,
Is the centuries' essence, its Flowery!

Thus years with their usefulness pass,
And ever and ever you grow;
Your soul with its richness of impulse,
Where the thoughts of the angels glow.

And ever and ever more grand,
May rich truths encompass your soul,
While the inspiration of spirit
Makes lofty and noble your goal.

Your life, may its beauty reveal
The higher, the sanctified thought,
Of the love, the kindness, and justice
That spirits delight to see wrought.

The love that is sweet as a rose,
And pure as the heart of a flower;
That lives to do good as its mission,
Exalting your life by its power.

Wioma shall watch each petal,
While helpers from bright spheres on
high
Assist in your soul's true unfoldment
As the days of your work swiftly fly.

But the growth of your inner self,
To You is entrusted, fair rose,
For none else can that those rare petals,
Or the wisdom it needs disclose.

And each soul in the world must learn
The heart-truths shall guide it the best,
And give it the needed unfoldment
For meeting the Great Spirit's test.

And now, as we leave, we would give
Earnest thanks for the rose-hued sprays
Your heart in its kindness has woven
In our own lives too sombre days.

"Press onward," the word that we hear,
While the angels of Love unfold
The plans of the Infinite Father,
Like roses with hearts of pure gold.

And now, may the bright spirit world
Unto each of us come more near,
'Till its law of Love is the rule of all
As it is in the higher sphere.

—EVERETT H. HASTINGS.
Warwick, Mass.

Wioma is Mrs. Darling's chief spirit
guide.

DEDICATION.

To you, whose chosen work has been
To bring the angel world more near;
Whose sunny spirit sheds abroad
Its kindly gifts on lives more drear,

We give, as tribute fitly won,
These verses as an offering,
And would each verse a bud might be—
A rosebud brightly blossoming.

—E. H.

ANCIENT SYMBOLISM OF THE
GLOVE.

In the history of dress the position
of the glove is unique. There was a
time when the glove was an emblem
of confidence. Forming a part of the
regal habit, it became a badge of rank.
In the middle ages the ceremony of in-
vestiture in conferring dignities or be-
stowing lands was consummated by
the giving of a glove. Likewise, the
deprivation of gloves was a ceremony
of degradation.

Then, too, it was the custom to give
gloves in payment of rent, the gloves
being accepted as a guarantee of a re-
tainer's service, which was the chief
condition of tenure. On the Scotch
border the glove held a high place as a
gage. Here a glove borne on the point
of a lance proclaimed an act of perfidy.
Biting the glove was a sign of hostile
intent and the usual prelude to a
quarrel.

Throughout the history of dress they
are found symbolical of pledges, gages,
gifts or favors. Gloves also form part
of burial rites and were carried in fu-
neral processions until the middle of
the eighteenth century. When a maiden
died, it was the custom to place in the
center of the garland which was borne
on her coffin a pair of white gloves—a
symbol of virginity and innocence.—
Frank H. Vizetelly, in Woman's Home
Companion.

ANCIENT GLASSMAKING.

When the council of ten ruled Ven-
ice, they issued a decree regarding the
art of glassmaking. It runs: "If a
workman carry his art beyond the lim-
its of his country to the detriment of
the republic, he shall be desired to re-
turn. If he disobeys, his nearest rela-
tives shall be imprisoned. If in spite
of their imprisonment, he remain ob-
stinate in his wish to live abroad, an
emissary shall be told off to kill him."

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caused in the beginning by disorders
of the kidneys.

You can't be sick if your blood is
pure, free from kidney-poison and
disease-breeding germs. Your kidneys
should keep it so. That's what they
are there for. And as long as they
are well they perform their duties with
thoroughness and dispatch.

You are well when your kidneys
are.

Dr. Kilmer's Swamp-Root, the great
kidney remedy, will make your kid-
neys well when they are sick.

Kidney trouble often comes from
overwork or overexertion. From ex-
posure to cold and other weakening
influences, from lifting or a strain,
from overeating or drinking. All
these things weaken your kidneys and
poisonous germs begin to creep into
your blood.

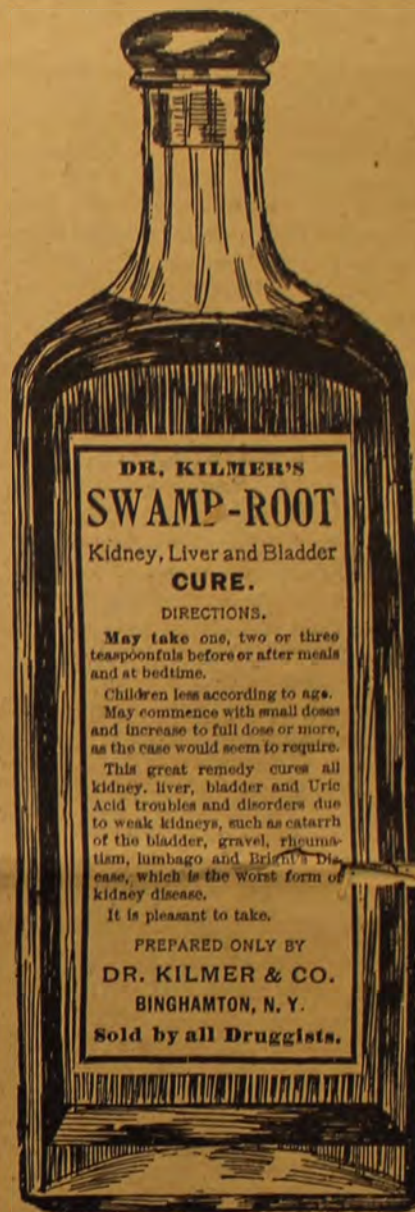
It is at just such times that Dr. Kil-
mer's Swamp-Root is needed.

When your kidneys are not doing
their work, you have backache, head-
ache, sediment in the urine, scalding
irritation in passing it, obliged to go
often during the day and to get up
many times at night, dizziness, or
irregular heart, bladder or uric acid
troubles, rheumatism, neuralgia,
sleeplessness, nervousness, irritability,
sallow complexion, bloating dropsy,
tired feeling, loss of energy and ambi-
tion.

Swamp-Root is the great medical
triumph of the nineteenth century;
discovered after years of untiring ef-
fort and research by the eminent kid-
ney and bladder specialist, Dr. Kil-
mer, and has truly wonderful restora-
tive and healing action on the kidneys
and bladder.

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discovery absolutely free by mail.

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thousands of testimonial letters re-
ceived from sufferers cured, write to
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CORRESPONDENCE

THE FIELD AT A GLANCE.

Miss Margaret Gaule is in Philadelphia this month.

O. A. Edgerly labors in Norwich, Conn., during March.

At Casino Hall, Philadelphia, W. J. Colville speaks twice every Sunday.

Geo. H. Brooks completed a two months' engagement at Pittsburg, Pa.

Mrs. Adeline M. Glading has been very ill at her home in Doylestown, Pa.

Mrs. Jennie Hagan Jackson will visit the northern states during the coming summer.

Charles J. Barnes will be at his home, 238 E. Lynn street, Anderson, Ind., during this month.

Mrs. Sheets of Grand Ledge, Mich., who is still sick in a hospital in Chicago, is improving rapidly.

Mrs. May S. Pepper occupies the platform of the New York First Spiritualist society during March.

At Syracuse, N. Y., meetings are held Sundays at 3 and 7:30 p. m., in the office of Dr. E. F. Butterfield.

Mrs. Osgood F. Stiles has opened meetings at G. A. R. Hall, Cambridgeport, Sundays, at 2:30 and 7:30 p. m.

Mrs. Carrie E. S. Twing closed a very successful engagement with the First Spiritual Union, Norwich, Conn.

Senor and Madame de Ovies opened Sunday talks at Forest City Hotel parlors, Cleveland, by invitation, on last Sunday.

The Advance Spiritual Conference of Brooklyn meets Saturday evenings at 1161 Bedford avenue, Geo. Deleree, president.

Mrs. Virginie Barrett is open for engagements as speaker. Her address is 14 Walton street, Canada.

G. W. Kates and wife had a successful month of labor in Titusville, Pa., during February. They return to Rochester, N. Y., for March.

The Sunflower, edited by W. H. and Evie P. Bach of Lily Dale, N. Y., has added a Spirit Message Department, conducted by Lida Briggs-Browne.

The anniversary of the Boston Berkeley Hall society will occur March 26th in Odd Fellows' hall. Mrs. Mary Ellen Lease is announced to speak.

Ernest Stephens, the worthy medium of this city, left last week on a trip to Newark, O., Wheeling, W. Va., and other points. He will be away during March.

Will C. Hodge has closed his engagement at Muncie, and is now at Rochester, Ind. All correspondence should be addressed to Rochester, care of Major Bitters.

A musical entertainment was given for the benefit of Light of Truth Spiritual society of Chicago, at 259 Burling street, third door south of Garfield avenue, first flat, on the evening of March 3.

Carrie F. Weatherford is obtaining a much-needed rest at her home in Alaska, Mich., where she can be addressed for Sunday and week-night engagements. Will also answer calls to attend funerals.

We learn that there is an earnest interest given the National Lyceum Association. Its officials are actively engaged in developing Lyceums, hopeful that the labors with the youth shall more rapidly advance the cause of Spiritualism.

The Silver Chain Messenger, devoted to mediumship, its development and culture, its laws, powers and applications, appears regularly (J. M. & M. T. Allen, Springfield, Mo., pub-

lishers), and is nearing the close of its second volume.

The St. Paul (Minn.) Spiritual Alliance continues to hold meetings every Sunday at 8 p. m., at Odd Fellows' Temple, corner Wabasha and Fifth streets, with Mrs. S. M. Lowell of Anoka, Minn., as lecturer and test medium, with good success and large attendance.

Any member of the Veteran Spiritualists' Union who has not a certificate of membership, please send to the clerk and a certificate will be mailed to his or her address. There are plenty now on hand, as a new lot has been received.—Mrs. J. S. Soper, Clerk V. S. U., 67 Huron avenue, N. Cambridge, Mass.

Mrs. Adeline M. Glading has been and is yet very ill at her home in Doylestown, Pa., and has been compelled to cancel all her engagements. She was not well last October when attending the convention of the N. S. A. in Washington, D. C. She came home Dec. 17th and has been under the physician's care ever since.

H. D. Barrett, president N. S. A.; President Geo. A. Fuller, Second Vice president Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb; Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Alice Waterhouse, Hattie C. Mason, will speak at the forthcoming 51st anniversary of Modern Spiritualism, Mar. 30th, Union Hall, 48 Boylston street, Boston.

The Spiritualists of New England, under the auspices of the Union, will celebrate the Fifty-first anniversary of Modern Spiritualism in Horticultural Hall, Boston, Friday, March 31st next. Eloquent speakers, Mr. F. A. Wiggin and Edgar W. Emerson for mediums have already been engaged. Prof. W. F. Milligan, pianist, J. J. Watson and daughter for music.

Lora Holton, psychic teacher and demonstrator of occult philosophy, has been engaged as permanent pastor over the Englewood Spiritual society, Chicago. She is laboring during the week at Elgin and Belvidere. She is contemplating a trip to Lily Dale and Boston this summer. Her address is 3310 1/2 Rhodes avenue, Chicago. In all her fields of labor she finds the Light of Truth a welcome visitor.

At New Philadelphia, O., Sunday, Feb. 26th, 1899, Rev. Geo. C. Day of Philadelphia, Pa., addressed the First Spiritualists' society of Tuscarawas county, on the Philosophy and Religion of Spiritualism. The city hall was filled to overflowing. The lecture was followed by tests and psychical readings by Frank Berker of Pittsburg, Pa. The society is doing a good work and is increasing in numbers and usefulness. A lecture was announced for Tuesday, Feb. 28th.—Mrs. Mary E. Mathews, Secretary.

J. E. Oldright writes from Austin, Tex.: Mr. and Mrs. Hatfield Pettibone recently visited our city and were honored guests for two weeks. Several seances were held in our home that were very convincing and satisfactory to many who sought for comfort and who were longing to hear from their "arisen ones." Mr. and Mrs. Pettibone are beloved and respected wherever they go and we considered it a great privilege to have them with us, and hope they may soon return. They left for Houston and Galveston and will visit the other principal cities in Texas.

Mrs. Thomas M. Locke writes: The Philadelphia Spiritualist society have had for their speaker during the month of February Prof. Wm. M. Lockwood. Mrs. May S. Pepper, who is known all over this country, has followed the professor's lectures with spirit messages, and has made no failures during the entire month. Prof.

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DRS. PEEBLES & BURROUGHS,
Maple St., Battle Creek, Mich.

The following is an extract from a letter from one of the leading women of the country engaged in reform work, and is similar in tone to many received by us, expressing appreciation of our little book which we send free to ladies:

Drs. Peebles & Burroughs, Battle Creek, Mich.:

Dear Doctors:—I feel that I must thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess, and every true mother will wish to place it in the hands of her daughter when she shall have reached the age requiring such information. How you can print such a beautiful book and give it away free is a wonder to me. You are doing a noble work and your efforts are appreciated. I hope every lady will avail herself of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for reference.

Yours sincerely, MRS. —

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism and a speaker of great ability.

Dear Doctors:—I wish to thank for the little volume I received by mail. I have read it through carefully and must say that its style is admirable, the information condensed, and given in such a way as to be appreciated by every true woman and readily comprehended by those not familiar with medical terms and Latin phrases. Every woman should possess a copy of it, and we know that your good work disseminates useful knowledge. Your work meets appreciation and you will receive a rich reward for your labors in behalf of humanity.

Yours very truly, Mrs. —

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Lockwood will lecture for our society during this month, followed by Miss Margaret Gaule with spirit messages.

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OBITUARY.

Warren Hutchins, an old resident and firm Spiritualist of Detroit, passed away Feb. 20th, in his 83d year.

Passed to the life beyond, from her residence, Ft. Wayne, Ind., Mrs. Catherine Toler, wife of J. T. Toler, in her 58th year of age. Services conducted by F. Corden White.

Mr. Stephen Pond, at the home of his son at Morrison, Ill., Feb. 7th, 1899, aged 90 years. He had been a life long Spiritualist and rejoiced in a knowledge of the truth of a higher life. Funeral services were conducted by Dr. J. A. Bailey of Clinton, Ia.

Z. H. Spencer, at the residence of his son, near Sturm's Mills, W. Va., on Dec. 30th, 1898, aged 70 years, 4 months and 25 days. A kind neighbor and friend and a consistent Christian. A pioneer in the mysteries of Spiritualism and a reader of the Light of Truth.

Mrs. Abraham D. Allen passed to spirit life Feb. 3d, 1899, at Sturgis, Mich. Mrs. Allen was born Oct. 20th, 1823, and has been a Spiritualist for many years. She leaves an aged husband and a family of married children. Funeral services conducted by Carrie Fuller Weatherford.

A. A. Arnold, at his home near Corry, Pa., Feb. 11th, at the age of 73 years. He had long been a Spiritualist and passed to the higher expression of being in the full triumph of gladness that a good and true and useful life brings to the soul. A wife and several children mourn the absence of his physical person in the home, but are comforted by the spiritual knowledge that is theirs.—Mrs. Clara Watson.

The transition of little Wilton H., son of Mr. and Mrs. G. F. Ottmar of Riley, Mich., occurred Wednesday, Feb. 15th, 1899. Cut flowers and potted plants arranged around the form of the sleeping child lent their brightness and fragrance to the funeral. The writer spoke such words of inspiration as were given to assuage the grief of the young parents.—Eva Payne Hopkins, Owosso, Mich.

Dr. W. H. Nelson was born in Alexander, N. Y., March 18th, 1822, and passed quietly from earth life of heart failure, at his home, Feb. 18th, 1899, after an illness of many months.

He became a resident of Pawpaw, Mich., in 1874. October, 1387, he moved to Marshall, Mich., and in October, 1892, he returned to Paw Paw, where he had since resided.

He was a successful clairvoyant and magnetic healer of world wide repute. He was possessed of a strong individuality and nobility of character, and his was one of the gentlest, tenderest hearts I ever knew.

"What is loving and excellent is permanent; It never dies, but lives and loves forever."

The following was written to him by a friend, and is voiced by many: "Few reach the human heart so closely, or breathe more consolation into it, than you, my valued friend. Old and young, rich and poor, receive blessings from your hand and cultured mind."

He was a contributing member of the N. S. A. and a charter member of the P. P. V. S. A. For many years he has taken Light of Truth.

Hon. L. V. Moulton of Grand Rapids conducted the obsequies at the residence Tuesday afternoon, the remains lying on a couch partially covered with a slumber robe, amid a profusion of flowers, surrounded by his ever devoted wife, three daughters



MRS. A. B. BISHOP

Is a magnetic healer and clairvoyant of Hubbardstown, Mass. She is well known as a successful healer.

IN A NUT SHELL.

Here is a summing up by the Chicago Chronicle of the medical diploma humbug that ought to be printed in brass and hung on the back of every tom tit "professor" in the business.

"So long as one college is recognized and another is under the ban there will be trouble. The equitable and just plan is to grant licenses to men qualified to practice medicine whether they have ever seen the inside of a medical college or not. A sheepskin is no guaranty of proficiency, no matter by whom issued. Nincompoops are graduated from the most severely "regular" colleges and everybody knows it. On the other hand, men who are proficient in medicine can't get degrees because they haven't put in four years listening to lectures by men who know less than themselves. The whole thing is a humbug. The question of diplomas should cut no figure. Let the physician's knowledge determine his fitness to practice."

TESTIMONIAL.

Mrs. Dr. Dobson-Barker:

Dear Doctor—My little girl, five years old, was sick two and one-half years with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in a plaster paris vest, which only gave temporary relief. She laid in bed five months, could not walk or move, had to be carried around.

I heard of your wonderful medicine and sent for a treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can freely and truthfully say you have saved our child's life, for which we are ever your grateful friends.

Sincerely,

Mr. S. Settrim.

Mrs. C. Settrim.

We take pleasure in saying that we believe Mrs. Dr. Dobson-Barker to be the greatest healing medium now before the public. She is always prompt and reliable and can be depended on at all times. See her advertisement in this paper. If in ill health it will be to your interest to consult her.—Dawning Light, San Antonio, Tex.—(Adv.)

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

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Rheumatism Cured by a Simple Remedy that you may try without spending a cent. Cured many cases of 30 and 40 years standing.

If any reader suffering from rheumatism will write to me I will send them free of cost, a trial package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years' standing. This is a grand remedy, and I want every afflicted reader to learn, by actual test, what marvelous power it has, and therefore will gladly send a sample free, even if more than 15,000 invalids should apply. Distressing cases of rheumatism, among them bedridden and crippled persons, were completely cured, of which I mention a few: A lady in Denham, Ind., writes that this remedy cured her, and she then cured 15 neighbors. In Lyon, Mo., it cured an old gentleman at the age of 82, who had been a sufferer for 40 years. In Seguin, Tex., it cured a case of 41 years' standing. Hon. Jacob Sexauer of Fountain City, Wis., was cured after suffering for 33 years and after having employed seven physicians. Miss Emma Callender at 30 Oak St., Vincennes, Ind., was cured after she was given up to die. Mr. Jas. C. Atchinson, Justice of the Peace of Cape Island, N. S., states that this remedy cured his son, who was to be taken to the hospital for an operation. Thousands of similar instances could be mentioned showing that here is a remedy that can be relied upon. Write at once for a trial package, for it is an honest remedy which you can test before you part with your money. Address, John A. Smith, 975 Summerfield Church Bldg., Milwaukee, Wis.

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

The American Nonconformist,
629 S. 13th St. Omaha, Nebraska.

and many friends, and the quiet face of the dear one looked as peaceful as if he had just fallen asleep.

The body was taken to Detroit Wednesday and incinerated Thursday forenoon in the Detroit crematory, according to his special request.

"The world has lost another jewelled crown,
And heaven has gained another master soul.

Untouched by envy or the bigot's frown,
His sweet reward is love's immortal goal."

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And This For 25c.
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to this office for a trial subscription to the LIGHT OF TRUTH and secure one of these rings. Made of genuine horse shoe nail; highly polished and nickled.

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Reader, did it ever occur to you that it is unreasonable to suppose the sun, moon, planets and all the stars, started, and are now on their rounds simply because they are heavy—that it is only their weight that makes them swing gracefully through illimitable space. It will cost but 25 cents to get "The Scientific Skeleton," which gives a more rational view. Address:

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This book contains eight lectures delivered by Professor Herron last fall in Chicago under the auspices of the National Christian Citizenship League. The interest aroused was so intense that he is now repeating the course to immense audiences in one of the largest halls of Chicago. Professor Herron is the prophet of a better time and this is his greatest book.

No one should be without this book. It touches every present day question by revealing the foundation upon which the settlement of all these questions must rest. It contains the message which pre-eminently needs to be heard just now. It is of special value to all preachers, teachers, reformers and professional men and women.

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"Above all those I have ever known, he seems to me to come nearest to Moses' way, and to walk as seeing Him who is invisible."—J. K. McLEAN, PRESIDENT PACIFIC THEOLOGICAL SEMINARY.

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The Children's Hour, DELPHA PEARL HUGHES.



"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."



(Add. all communications for this Department to its Editress, "Aunt Rose," Box 65, Rollin, Mich.)

THE SHINING LITTLE HOUSE.

It hung in the sun, the little house;
It hung in the sun and shone,
And through the walls I could hear his
voice
Who had it all for his own.

The walls are of wire, as bright as gold,
Wrought in a pretty design;
The spaces between for windows served,
And the floor was clean and fine.

There was plenty, too, to eat and drink
In this little house that shone;
A lucky thing, to be sure, you'd say,
A house like this for one's own.

But the door was shut, and locked all tight.
The key was on the outside;
The one who was in could not get out,
No matter how much he tried.

'Twas only a prison after all,
This bright little house that shone;
Ah, we would not want a house like that,
No matter if 'twere our own.

And yet, through the walls I heard the
voice,
Of the one who lived inside;
To warble a sweeter song each day
It did seem as if he tried.

To open the door he never sought,
Nor fluttered in his idle strife;
He ate, and he drank, and slept and sang,
And made the best of his life.

And I, to myself, said every day,
As his cheery song I heard,
There's a lesson for us in every note
Of that little prisoner bird.

We all of us live a life like his.
We are walled on every side;
We all long to do a hundred things
Which we could not if we tried.

—Spend our strength all foolishly
In a discontented strife;
Or we can be wise, and laugh and sing,
And make the best of our life.

—Selected.

Dear Nieces and Nephews: You see the editor of the Light of Truth has concluded that the interests of the Spiritualist young people have been ignored too long, and so has kindly granted us space for an hour semi-monthly, all to ourselves, where we may become acquainted and express our views upon all the topics of the day. It will depend wholly upon how interesting we contrive to be, whether we are allowed to keep our department, and come close, that I may whisper a secret, dears: If we make our page very attractive we may be able to coax Mr. Editor to allow us space every week—who knows?

I am sure we will all improve this long wished for opportunity to the utmost and that we will soon hear from our merry girls and boys in the east and west and north and south, telling us of your home life, your school, your plays, the books you enjoy most, the societies you attend, etc., etc., and whatever is of interest to you you may be sure will be interesting to us.

To encourage you to respond promptly a tastefully bound copy of Lowell's poems will be forwarded to the one sending the most interesting and carefully written letter in time to appear in our next number, and to the one sending the second best a cabinet photo of Col. Ingersoll and little grandchild. Please give me your age, as I shall take that into consideration—and be sure to write plainly in ink and on one side of paper only. I shall expect an avalanche of letters very soon, so do not disappoint me.

I suppose many of you are beginning to taste the sweets of the sugar maple and are having such merry times

"sugaring off." Just save Aunt Rose a dish, please, and see if she can not stir hers whitest of all. And then the lovely amber wax, filled with lockjaw and toothache and deliciousness. I wish we all might enjoy the privileges of this delightful season.

But our schoolgirl wishes to tell you about the wonders of quicksilver, which her teacher has been explaining, and as Dame Nature also has something to say, I will make room for them, Affectionately,

AUNT ROSE.

DAME NATURE'S HOUSE CLEANING.

Old winter has moved, I am glad he's away,
So we can commence house cleaning today,
He's a lazy old chap, no doubt we shall find
He has left all his dust and rubbish behind.
Come, March, bring your broom, 'tis chilly
I know,

But the harder you work the warmer
you'll grow;

Don't be in a flurry, I've often heard tell—
What's done in a hurry is never done well.
You have swept very clean, my dear little
maid,

But the floor must be washed ere carpet
is laid;

You're quite out of breath, I'll call the
next daughter—

Here, April, we want you to pour on the
water,

Stop! Stop! lack-a-day, what a slop you
are making!

"Well, mother, don't fret at the way I am
taking,

The bright sun will dry it up in a trice,
And when I get through you will say it
looks nice."

"Come, sisters," says May, "have done
with those showers,

I want to arrange my beautiful flowers."

"My task is just finished, now I will say,
And give you a chance, my sweet sister
May."

"There, I've opened my buds, and clothed
up my trees,

I'm sure our good dame will smile when
she sees

How hard her three daughters have labored
to please."

QUICKSILVER.

This metal is found in nearly all parts of the world, sometimes alone, but more frequently in a state of ore combination. It is one of the heaviest of metals and is used extensively in the arts and is also a most valuable medicine. It can only be rendered solid or frozen by a degree of cold indicated by forty degrees below zero. If you drop it you can not pick it up, it slips away from you and seems as though it were alive. Quicksilver, indeed! That is an excellent name for it, or "living silver," as the ancients called it.

We use it as a messenger or sort of a detective, for when gold or silver are hidden in ever so small quantities among earth or quartz or other substances, we have only to mix the whole with quicksilver and the nimble little policeman goes into every crevice and picks up particles of the precious metal, sinking with his load to the bottom, where he holds it so fast you have fairly to roast him before he will loosen his hold. When he becomes sufficiently heated, however, he flies off in vapor and leaves his prisoner behind him.

I could not begin to tell you of all the uses to which quicksilver is put, but neither of these learned gentlemen, Dr. Thermo Meter, the heat measurer, or Dr. Baro Meter, the weight measurer, could do anything without it.

SCHOOLGIRL, Aged 13.

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June 20, 1898.

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SWANSON RHEUMATIC CURE CO., Chicago: Gentlemen—This is to certify that "5 DROPS" cured my wife of a very severe case of Rheumatism. I had used various liniments and patent medicines, and had the best physicians in West Texas on her case, all with no effect. She grew worse all the time and got so she had to be turned in bed; had no use of herself and one side, the arm leg, etc., looked as though it never would be restored. This looks pretty "thin," but it is a fact and if any one doubts it affidavit, can be made as to its truth. Should any one wish to know about this God sent remedy let them write me, inclosing self addressed stamped envelope, and I will prove it.

June 21, 1898.



[TRADE MARK.]

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If so send me a 2-cent stamp for my

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TESTIMONIAL.

Wheaton, Minn., Dec., 1898

Dear Mr. Foster:—Inclose find — for my last photos . . . they are simply beautiful. I can not express my admiration of them, and my friends who have known us for years are almost as enthusiastic over them as myself. . . . ANNA LEASE

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1. Postage 15 cents.

NEWS OF THE WEEK

It is "Admiral Dewey" now.

President McKinley signed the bill creating the rank of admiral in the navy.

Rev. James Monroe Taylor has been elected to the presidency of Brown university.

Senor Sagasta handed the resignation of the Spanish ministry to the queen regent.

The Standard Oil Co. has got control of the oil wells of Canada and up goes the price of oil.

A. C. McClurg & Co., the book publishers, have announced that the firm will be reorganized as a co-operative corporation.

Judge Dellenbaugh and State Senator Burke of Ohio have been disbarred from the practice of law, for fraud and dishonesty.

The legislature of California has enacted an anti-cartoon law, Governor Budd has signed it and it will go into effect in 60 days.

Roland B. Molineux was indicted by the grand jury for murder in the first degree in causing the death of Mrs. Katherine J. Adams.

The builders of Chinese railways have just contracted for 160,000,000 feet of lumber for Chinese railways, at Vancouver, B. C.

Rudyard Kipling of England, the brilliant novelist and poet, who has been ill of pneumonia for the past two weeks, is slowly recovering.

The legislature of Illinois has under consideration a bill to appropriate \$9,000 for the purpose of placing a statue of Frances Willard in the Capitol at Washington.

The senate ratified the extradition treaty with Mexico with a retroactive cover cases that might not have been punishable because of the lapse of the old treaty.

Count Leo Tolstoi has written a letter on the czar's peace conference, which he characterizes as a hypocritical institution. He says that until governments change their policy of acquiring new territory armies will continue to grow larger and larger.

Cuban leaders demand all the way from a million to \$60,000,000 for distribution among the soldiers. The probability is that they will have to be contented with a compromise of \$3,000,000, to be paid by the United States if General Gomez will agree to disband his army and aid the temporary military administration of the island by the United States.

SAYINGS OF FRANCES E. WILLARD.

"What is physically wrong can never be morally right."

"What is morally wrong can never be legally right."

"What is legally wrong can never be politically right."

"It is not uncharitable to judge an act as good or bad, but we should be very slow to judge the actor bad."

"What the world needs most is mothering, and most of all in the Spirit's natural home, the church and on the Sabbath day."

"Let us glorify the vocation of motherhood above all others for the only queen that shall survive is the mother on her rocking-chair throne."

"Let us so tell the story of today that the world's story shall be happier tomorrow."

"One of the best results of the ballot for women will be the greater willingness of men to vote."

UNKIND WORDS.

How many hearts are cast in gloom!
How often friendship broken!
What bitterness of soul is felt,
By words unkindly spoken!

How many efforts rendered vain
By slander oft repeated;
By idle words oft unprovoked,
How many true hearts cheated!

A cruel word by envy flung,
By jealous fury darted,
Oft leaves a fatal venom, and
There's one more broken-hearted.

Oh, when I hear an honest voice,
Plain, honest praise expressing,
My heart towards it warms at once,
Its owner has my blessing.

— MRS. DR. BONNET.

"Society denies me a righteous keep."
—Geo. D. Herron.

H. S., Geneva Lake.

(From Spirit Walt Whitman.)

"Society denies me a righteous keep!"
Does it? Who is Society? A blinking devil,
With a lace dress, and loose morals;
A thing born out of man's mind,
And made statutory. Society is
A swaddling babe, easily strangled by him
Who produced it,—man—woman.
I am no mortal (I have met the second
birth),

But I can tell you society is a thing
You can scotch, if you will.
Get a hoe, a rake, and a rag,
And sit down and think, while the seed
grows.

I wore my coat wide, and my hat likewise,
But I never crowned falsehood
And called it a Truth.

Sometimes men talk in their sleep—
(This is the fashion in the world now),
But the babbling disturbs nobody;
We know that, when the time comes,
They will wake up,
And, finding themselves naked,
They will be wiser than now.
Feb. 15, '99.

Mayor Samuel M. Jones of Toledo, O., is known as the "golden rule" mayor. He owns a big factory in which the employees work but eight hours a day and enjoy numerous holidays. The only rule he has posted up is: "Do unto others as if you were the others." At Christmas he shares with the workmen the profits of the past year.



The Kola Plant.

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its discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing Specific Cure for every form of Asthma. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Virginia, writes to the New York World on July 23d, that it cured him of Asthma of thirty years' standing, and Mrs. E. Johnson, of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up in a chair, unable to lie down night or day. The Kola Plant cured her at once. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, of Washington, D. C., was also cured when he could not lie down for fear of choking. Many other sufferers, including Rev. S. H. Elsenberg, Centre Hall, Pa., and Rev. John L. Moore, Alice, S. C., give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanical discovery, we will send you one Large Case by mail entirely free. All we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to THE KOLA IMPORTING COMPANY, NO. 1168 BROADWAY, NEW YORK.



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— BY —

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VOICE OF THE PEOPLE

HOW THEY WOULD SPEND FIVE MILLION DOLLARS.

If I had \$5,000,000 at my disposal I would promulgate the single tax as it was given us by Henry George.

W. G. SPENCER.

Thomaston, Ct.

Editor Light of Truth: If I had \$5,000,000 I would invest them this way: For \$4,000,000 I would buy as much poor land as I could, especially such that would not be fit for farming, where the forests had been worked off. On this I would plant wood, particularly pine, hemlock and oak, and such other trees as would be good for lumber as the soil and climate suited. For that other million dollars I would build a good fence around these grounds. And if there should be any fertile spots on these grounds there I would build houses and barns and get good, patriotic and industrious men to live there. These should watch and take care of the woods—certain tracts assigned to each man. And their pay for this should be the free use of these specified fertile spots and all the game of the woods. After I got it all in good order I would donate it to the state with the agreement that the state will take it under its protection and provision. This, to be a step towards what I do not at present see any way to invest that sum of money in getting into cutthroat competition which would make the investment a sorrow and a curse to me. But my investment suggested above, seems to me would be both for my material and spiritual welfare.

JOHN HAMMARSTROM.

Corning, N. Y.

If I had \$5,000,000 I would use the great bulk of it in trying to enlighten the world, feeling that in so doing it would ultimate in the greatest happiness. Many of the details of my work would be determined in consulting with the wisest and most philanthropic of earth and spirit life. One thing I would not do. I would not use it as a social barrier between me and my poor neighbors. I would put the Light of Truth into every reading room I could find in the United States, and that is not the only publication I would place there. I would establish many halls in different parts of the country to be used free of rent for the free discussion of all matters of public interest, pertaining to this life and the next, religious, political, hygienic, economical and social; every department and phase of human life. I would put the best Spiritualistic books into every public library where the trustees would receive them and handle them in good faith. I would distribute such socialistic literature as does not carry the spirit of envy and spite. My efforts would be directed more to removing the causes of evil conditions than to the manifest conditions. To remove from partisanism, sectarianism and pernicious habits, to be led in nature's paths by the light of history and reason, is the straight and narrow road that few travel, and my efforts, with or without means, is to try and light up this neglected path and make it attractive.

SAMUEL BLODGETT.

To the Editor: You never can transmit a different kind of thought into a man's mind but the one he has always had in accumulating that money. I don't believe, never did, in giving a man a dollar, but would create a condition that would make a man to know that he was not a subject to charity

and at the same time be in possession of actual knowledge that he had been assisted to the position he then holds.

For example: I would buy real estate, build houses, with all the improvements, and offer them to whoever would take one, on condition that they pay taxes and repairs; then I would give the said person 20 years to pay for said house, without interest; so much monthly, or otherwise. Then by the end of 20 years I would have my \$5,000,000 back again, and the said party a home. Having my \$5,000,000 back I would repeat the above, and so on, endeavoring to do away with the three curses, viz.: Interest rent and profit. By the adoption of the above method interest, rent and profit would die for want of support.

Why would I use \$5,000,000 in the way stated? First, to create better conditions on the earth plane; second, by making better conditions among people the bridge between this and the spirit world would be strengthened and made more easily to communicate to our friends on the other side, which would add to their happiness and also to ours on this plane.

Now then, my will. My last act would be to bequeath the whole or part, if only a part be in my possession at my death, "to the prohibiting of publishing any book that would be a two-mouth guide and a double-tongue director, such as our so-called Bible.

JNO. M. SIMS.

32 Shiloh St., Mt. Washington, Pittsburgh, Pa.

Editor Light of Truth: In response to the query propounded in a recent number of your splendid journal, I will say that if I had \$5,000,000 I would expend it as follows:

I would invest \$100,000 in 10,000 acres of good, unimproved land. Near the center of this land I would found a model town, building one thousand neat and comfortable cottages of various designs, costing say \$900 each, which would exhaust my first million.

Another million I would expend on public improvements and institutions, such as streets and street railways, parks, lighting plant, waterworks, schools, library, printery, theatre, gymnasium, hospital, etc., etc.,

The remaining three millions I would use in clearing the major part of my ten thousand acres of timber and fitting it for farming purposes, establishing saw mills, flouring mills, factories of various kinds, supply depots, etc., etc. My town would be filled up with poor working people, who would be required to pay neither rent nor taxes, and I would furnish them with constant employment at fair wages, and sell them all needed supplies at moderate prices.

All persons temporarily disabled would be well cared for free of charge, and all who might become permanently disabled would receive a generous pension for life or while they remained in the community.

At the end of each year, net profits on the investment, which would certainly never be less than 10 per cent, or \$500,000, would be distributed as follows: One-half, or \$250,000, to be divided among employees in proportion to the number of days of labor performed by them during the year; \$100,000 to be used for developing the community; \$50,000 could be spent in caring for incurables; \$50,000 for disseminating reform literature, and the remaining \$50,000 would be set aside as a contingent fund.

It would be my purpose to have the community the embodiment of order and morality, but the rules governing it would be just as liberal as they could be made and at the same time accomplish this purpose.

If, at the end of five years, the members of the community gave proof of

sufficient interest in the general welfare to warrant my so doing, I would turn everything over to them, though on such conditions as in my judgment would conserve the best interests of the people for all time, and effectually preclude the possibility of the control and advantages being usurped by a few individuals.

GEO. M. DILLARD.

St. Mary's, Mo.

To the Editor: If I had \$5,000,000 to spend I would establish a co-operative colony. With a part of the money I would purchase a tract of land having within its boundaries lands suitable for farming, fruit growing, grazing, and some underlaid with coal and iron, which can now be had at a very low price. The land chosen should be partly in the valleys and partly on the mountain, so that the great diversity of products would as nearly meet the wants of the colony as possible. Then I would establish manufactures. First, to make the articles most needed at home, such as furniture, clothing, farming and mining tools, and second, articles for sale, only enough, however, to raise money to pay taxes and purchase certain articles of necessity or luxury that could not be produced by the colony. The membership should consist of 5,000 persons, or one to every \$1,000 worth of property, and everything should be owned in common except the articles inside the house. The individual should own and control these and could beautify his home with a full knowledge that it was his to enjoy while he lived. The labor would be farming, manufacturing, mining, etc., and the length of the day's labor would depend upon the class of work done. Each man or woman would receive credit for "one day's labor" without regard to what labor consisted of, and that credit would entitle him to the products of one day's labor at the central store, whether the articles desired were produced by the colony or purchased with money obtained by sale of their surplus products.

The space allowed will not permit going into details, and for this reason the plan of organization, the admission to membership and the government of the colony can not be discussed, but, after reading think a little and you will conclude that the workingman in such a colony can more nearly reap the full fruits of his labor than by any other method, under the present laws of the land. No one would ever be "out of a job" or out of food or clothing, for if our colonial ancestors from the raw material carded, spun, wove and made themselves comfortable clothing "by hand," we, by the aid of improved machinery, can do as much, yes, ten times as much, and hence can enjoy ten times the comforts they did, or only work one-tenth the time. The amount of money named in your question would, if properly used, found a colony that would grow to be a light unto the people, the "love of money," that root of all evil, would lose its hold on the minds and hearts of men, and the "love of neighbor" take its place.

G. W. PEARSELL.

What would I do if I had \$5,000,000? I would expend \$1,000,000 in the purchase of land.

I would expend \$1,000,000 in preparing the land for settlement, erecting buildings, procuring provisions, machinery, etc., and in establishing a Labor Exchange depository.

The remaining \$3,000,000 I would hold as a reserve fund to be drawn upon in emergencies or when special opportunities present themselves, such as that when a manufacturer about to fail and willing to put his property into a humanitarian movement, pro-

viding his debts are paid and the property saved.

I would organize a Labor Exchange branch, to purchase and lease land and manufacturing plants, to manage a Labor Exchange depository and to attend to the issuance and redemption of L. E. checks.

I would invite workers into the enterprise upon the following terms: 1. A voting membership will cost \$3,000 in cash, checks of the L. E. branch or other acceptable property, the branch having power to change the amount of the fee in the future if policy requires it. 2. A partially paid membership will confer every right except that of voting. 3. Persons may lease property of the branch by paying annual rents thereon, no one individual being permitted to lease property valued at more than cost of one membership, but a group of individuals may lease a piece of property valued at the amount of their combined memberships. 4. All rentals which a person pays to the L. E. branch shall be applied upon that person's membership fee. 5. The payment of the membership fee, wholly or in part, shall entitle the payer to a free life lease of property to the value paid. 6. This life lease shall entitle the lessee to free occupancy and use of the property but will give him no right to sublet it. 7. The rentals shall be payable in L. E. checks. These checks may be acquired by depositing farm produce or other staple commodities in the L. E. depository. 8. All property accumulated by the L. E. branch through payment of rentals shall be turned into permanent property, such as buildings and manufacturing plants, and leased to other members and employed.

Summarizing advantages: I wish to say: First, by requiring the beneficiary to pay for his home and business capital in rentals, the benefits can be extended indefinitely, there will be no cessation in the usefulness of the millions; second, individual enterprise and management is retained and ambition fostered; third, voluntary co-operation is encouraged; fourth, one lessee can not easily get a property advantage over another; fifth, the occupancy and use feature of the leases knocks out the speculation; sixth, the L. E. check system knocks out payment of interest and money famines; seventh, such a Labor Exchange branch can be the foundation of a second enterprise relating to a ring of cost service business exchanges and the smashing of the profit system, to be followed in turn by a third enterprise settling the transportation problem.

A small beginning of the plan here outlined has been made. Encouragement for it will be welcomed.

F. W. COTTON.

Olathe, Kan.

IT'S JUST AS YOU THINK.

"Before you go to dinner," Mr. Jones continued, "I want you to hear one of my latest and best jokes. You know the Christian Scientists believe that everything is true that they think true. An old negro came up to see a friend of mine, and my friend, who was the negro's employer, said: 'Ben, you are late again. What's the matter?'"

"My brother's got the rheumatism," said the negro, "and I stayed up all night and nursed him. That is why I am late."

"He ain't got rheumatism, Ben," said the boss, "he just thinks he has."

"The next day the negro didn't show up at all, but came the following day."

"Hello, Ben," said his boss. "Guess your friend thinks he's got the rheumatism again, don't he?"

"No boss; he thinks he's dead. We buried him yesterday."

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NEW YORK CLERGYMEN ON SPIRITUALISM.

Some of the prominent New York clergymen have been taking their periodical snap shot at Spiritualism of late, the Rev. Dr. Lyman Abbott being the leader this time, and, having plucked a few flowers from over the garden wall quickly scampered back to the fold. Whereupon certain of the ministers submit to inter-conspectively venture to say \$9,000 firs are sweet and their statue of these gentlemen deities at Washington the fence and

The senate, the entrancing treat, is always a string tied to them by which they find their way back to the tombs. There is not money enough just yet for them over on our side of the fence. Rev. R. Heber Newton does not share Dr. Abbott's contemptuous feeling toward Spiritualism as a movement, but says he has a poor opinion of the mass of Spiritualistic experiences and "séances." This latter is the string attached to Dr. Newton. He knows Spiritualism is God's truth but he does not respect the ways and means employed by millions of people to obtain it.

Dr. Abbott knows that Spiritualism is true, because he placed himself on record over his own signature in Harper's Bazaar not only as a believer in spirit return, but as a medium. But the string which holds him to the tomb of popular ideas makes him say that the more this faith comes to him the less he believes in what men call Spiritualism. Now all we have to do is to metaphorically cut these umbilical cords and Messrs. Abbott and Newton stand out fairly well proportioned, independent and truthful thinkers. But we can only do this metaphorically. In reality, at the present stage of their evolution, if this were done, they would both collapse and dissipate.

So let us accept the goods the gods provide and hope for a still more wonderful uncovering. Dr. Savage, too, chips in and says, "If I were to call myself a Spiritualist in the general acceptance of the term, I should be representing myself as what I am not. But I do believe in Spiritualism." This is nothing but a string, an umbilical cord. It is not Dr. Savage who speaks. It is the string that reaches between the evergreen gardens of Spiritualism and the salary attached to the pastorate of the Church of the Messiah — Dr. Savage for the time being located in the gardens.

But there is hope for these men. They are worth while. They will some day, somewhere. It is impossible, at least, that Dr. Abbott

should have chosen his last communion with his people as the proper time to speak anew something of his mind, upon the one tremendous subject that can engage the thought of mankind.

A NEW SUGGESTION IN EDUCATIONAL METHODS.

M. Demolins, the French Sociologist, is a disciple of the "New Education." His new work on the subject is a generalization of methods he found in practical operation in a private school in rural England. In that school all formalism and routine were abolished. Little attention was given to books; students were led to learn everything by experiment and contact with things. The teachers sustained the relation of companion rather than teachers to the students. When the courses of study were finished, the students were prepared to undertake whatever business they might select for their life work. They were, however, especially fitted for a business career requiring self-reliance.

The central thought of M. Demolins' plan is to locate schools in the country adjacent to water or woods and have connected with them several acres of land. Pupils and teachers to live together and work together, participating not only in studies but in recreations and manual and mental occupations. Amusements of all kinds, drawing, painting, sculpture and music fill a large space of M. Demolins' curriculum. As to some of the details he says:

As for the studies, the all-important principle should be no work except during school hours. No preparation of lessons, no thought about work, of lessons, no thought about the work, should engage the attention of the students outside of these hours. The system to be pursued in the classrooms should be this: First of all, the teacher examines the pupils in the lessons of the previous day. After this review, as thorough as possible, the next lesson is explained. The exposition is at once followed by questions from the teachers, the object being to determine how far the pupils have assimilated the lesson. Misunderstanding is thus removed, and, where necessary, supplementary explanations are made. This examination over, the pupils are to write a resume of what they have learned, and the teacher is to read and correct these notes, answers questions, etc. This completes the lesson, and nothing more is to be done on the subject during the day.

His fee is 2,500 francs a year for each pupil, which includes several weeks' travel in England and Germany to carry on the study of the languages of those countries.

Some workmen engaged in making excavations in the forum came across the column raised by the Emperor Augustus to the memory of Julius Caesar.

Close by was a large slab of stone where the body of Caesar was burned. On top of this slab it is believed by Roman antiquaries that the senate erected a votive column to Caesar's memory.

Close to the edge of the slab the ashes of Julius Caesar were found in an urn. Since these remarkable discoveries others equally interesting have been made in the Forum.

A column and some fragments and inscriptions of the ancient temple of Vesta have been found, together with the room where the vestals consumed the ancient fire. Here the ashes of the fires were discovered, together with a handsome statue of Minerva, which, according to the ancient histories, had been transported from Troy to Rome by Aeneas.

A PERSONAL CHAT WITH LIGHT OF TRUTH READERS.

By the Editor.

I received a letter the other day from a college-bred young gentleman whose curriculum of studies included journalism, and who is about to start a class publication in the west, in which he asked me what I consider to be the essentials of a successful journalistic career. He told me that the Light of Truth, while not above criticism, carried with it all in all a personality peculiarly edifying, a certain tact in allotment of subjects and their treatment, which he had seen in no other publication, and he wondered if there was not something in Spiritualistic journalism peculiar to itself and which the ordinary newspaper avocation did not know of.

* * *

Here we have a theme upon which I desire to remark in this chat with my readers. In the first place I believe that an editor, or manager, or whoever has charge of the literary make-up and editorial voice of a paper or magazine, should be thoroughly honest with his readers. If he makes them, or the majority of them, believe in him, he has laid the foundation for their support and approbation. Whatever mistakes he may make after that are readily overlooked. But a placating policy which seeks to truckle, distorting here in order to harmonize there, will never succeed. Merit, and merit alone, must be the standard to which is brought every line that enters a well ordered newspaper, or class publication. The editor's personal bias, pique or prejudice must never stand between a writer or a piece of news which he feels his readers ought to have. So far as my own position on these rules goes the Light of Truth must be the criterion. There is only one thing to do in journalism, and that is to be honest.

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Not a line enters this paper that is not first gone over and considered in its bearing upon the paper en semble. My personal views have no part in this arrangement of matter. I may or may not agree in whole or in part with what the article contains. It must bear its own burden, fill its own place, and speak its own message. Many bits of writing thus find their way to you with which I have little in common. I reserve the right, which is always granted, of commenting upon any or all or none of these papers, and when that prerogative is exercised you must judge me just as I judge the writer. But in all this you perceive the same secret—i. e., absolute fair play and strict honesty.

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I detest a hypocrite and a time-serving coward as the mythical devil hates holy water—the water being as mythical as the devil. I believe that our journals should be honest with their readers. They should endeavor intelligently to present the recognized vital propositions, questions and methods of procedure now demanding the calm, dispassionate consideration of the people. They should carry with them a personal magnetism that will cause the very fingers of their readers to tingle, to say nothing of arousing their minds and hearts to action. If the Light of Truth does this, and I believe truly that it does, then my questioner and all others interested have not far to look for any peculiarity in this kind of journalism.

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Some weeks ago the Light of Truth offered a year's subscription to any reader who would name ten honest leading secular newspapers between the two oceans. Up to date not a sin-

Double the Mor

When you buy vehicles and harness from the people and reduce the price of our commissions. We make them to know but some will yet come forward and make out a case on behalf of ten honest newspapers, but I doubt it. It is a terrible indictment. It shows the deplorable state to which the press of our country—as a whole—has been brought. Needless to go into this here. I only cite it to show you the need of thorough and impartial methods in the handling of news of all kinds and a straightforward comment on the same. The editor who is biased, or paid to do a certain line of work repugnant to his feelings, is a dangerous man. I know lots of them. So do you. I want the Light of Truth to be known all over this country as a fearless exponent of the truth as its writers and myself see the truth. If I am wrong I want you to point it out. If I write anything you don't like, don't snarl and quit taking the paper, but get down to your ink bottle and let me know wherein you think I am wrong. I don't pretend to know it all. I may be shy of the mark on a great many things I fire at, but what you read in these columns you may set down as an honest opinion, with no quibbling or hair-splitting circumlocution about it.

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The subscription lists of this paper are my guide and sheet anchor. They form the barometer by which I determine the pulse of the army of readers the paper reaches from week to week. I am gratified, too, by the fact that these lists are steadily increasing, the number of continuances never being so at present. And it is from this that I tell you confidently that the right, and being sure of that shall ahead. I want to see Spiritualism respected. I want to see the social industrial system upon which Spiritualism rests purified and made more wholesome. I want to make charity detestable. The poorhouse, the prison, the politician, the money monger and the religious ignoramus are warts on the hand of munificence. I want to cauterize and help burn them off. I want every girl and boy to have a chance to dig out the best within themselves. I want all men to know that death is a myth and the grave a mockery. Come over and help. If you believe these things why don't you say so and blaze the way for the Light of Truth. Make it a part of your everyday life to push this paper. It ought to be in every hand that obeys the will of an honest mind. It ought to make villains quake and demagogues hunt their holes. If you believe Spiritualism means something more than singing "Nearer, my God, to Thee," get out in the air and hustle for the Light of Truth. I want you.

The following is a recent significant dispatch from Havana:

"The bishop of Havana has published a warning to heads of families not to trust the education of their children to other than Catholic teachers. This, the bishop says, has always been the duty of Catholics, but there is great danger that now, owing to the advent of many Protestants and new liberties in the matter of creeds and worship, the obligation will be neglected. The attendance of children at nonsectarian schools, the bishop says, is not advisable, as in educational institutions of that kind there is always evil spoken of the only true religion, which is the Catholic faith."

Dr. J. M. Peebles is preparing for his fourth journey around the globe. Although nearly eighty years of age the venerable pilgrim is as youthful as ever. He is wintering at San Diego, Cal., where blizzards are unknown and flowers bloom the year round, a fitting clime for a spirit such as his.